Blessed Seerah of Blessed

Mustafa صلی اللہ تعالیٰ علیہ وآلہٖ وسلم



Shaykh-ul-Hadis Allamah Maulana

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سِیرَتِ مُصطفٰی ﷺ

BLESSED SEERAH

of Blessed Mustafa ﷺ

*These are the first 150+ pages for our readers. **The Translation Department** is still working to finish the translation of this book as soon as possible!*

Shaykh-ul-Hadees, 'Allamah

'Abdul Mustafa A'zami رَحْمَةُ اللهِ تَعَالٰی عَلَيْه

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(1) Sayyiduna Muhammad [مُحَمَّد] صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم (2) Bin ʻAbdullah [عَبْدُ اللّٰه] (3) Bin ʻAbdul Muttalib [عَبْدُ الْمُطَّلِب] (4) Bin Haashim [ہَاشِم] (5) Bin ʻAbd Manaaf [عَبْد مَنَاف] (6) Bin Qusay [قُصَیْ] (7) Bin Kilaab [کِلَاب] (8) Bin Murrah [مُرَّه] (9) Bin Ka'b [کَعْب] (10) Bin Lu`ai [لُؤَیْ] (11) Bin Ghalib [غَالِب] (12) Bin Fihr [فِہْر] (13) Bin Maalik [مَالِک] (14) Bin Nadr [نَضْر] (15) Bin Kinanah [کِنَانَه] (16) Bin Khuzaymah [خُزَیْمَه] (17) Bin

[1] The series of family that somebody comes from originally

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The maternal lineage of the Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is as follows: (1) Sayyiduna Muhammad [مُحَمَّد] صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم (2) Bin Aaminah [آمِنَہ] (3) Bint Wahb [وَہْب] (4) Bin 'Abd Manaaf [عَبْد مَنَاف] (5) Bin Zuhrah [زُہْرَہ] (6) Bin Kilaab [کِلَاب] (7) Bin Murrah [مُرَّہ]. *(As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 48)*



'Kilaab Bin Murrah' is the name where the lineages of the parents of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم join. A look at the names of the early ancestors shows that both the lineages merge into one. Historians have unanimously agreed that the lineage of the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم up to 'Adnan' is authentically proved. However, there is a great difference of opinion over the names before it. Whenever the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم described his lineage, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would describe it up to the name 'Adnan' only. *(Kirmaani with reference to footnote in Sahih Bukhari, vol. 1, pp. 543)*

All historians have also agreed that 'Adnan' is descended from [i.e. related to] Sayyiduna Isma'eel عَلَيْهِ السَّلَام who is the beloved son of Sayyiduna Ibraheem عَلَيْهِ السَّلَام.

Greatest lineage

The lineage of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the best and the greatest of all other lineages of mankind. Even the worst enemies of the Holy Nabi, i.e. the disbelievers of Makkah could not deny this fact. When Abu Sufyan was a disbeliever, he had to accept this fact in the royal court of Hiraql [ہِرَقْل] [i.e. Heraclius], the Roman

emperor, by saying 'هو فينا ذو نسب' i.e. *he* صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم *belongs to a highly respected family*.[1]

Although Abu Sufyan was a bitter enemy of the Holy Nabi at that time and wanted to damage his prestige in the eyes of the Emperor by finding any fault with him, he could not do that.

It is narrated in the book '*Sahih Muslim*': Allah عَزَّوَجَلَّ has chosen Kinanah from the descendants [i.e. children] of Isma'eel عَلَيْهِ السَّلَام, the Quraysh from Kinanah, the Bani Haashim from the Quraysh, and [He عَزَّوَجَلَّ] has chosen me from the Bani Haashim.[2]

Well, it's an undeniable fact that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم belongs to a great family, as is described in the following Arabic couplet:

لَهُ النَّسبُ العَالِي فَلَيسَ كَمِثلِهِ   حَسِيبٌ نَسِيبٌ مُنعَمٌ مُتَكَرَّمُ

The lineage of the Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم *is greater than that of anyone else no matter how famous lineage, favour and honour the other person has.*

'Quraysh' is actually the name of a very powerful sea creature that eats other sea creatures.

The Quraysh

All the individuals in the lineage of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم were famous for their remarkable qualities. Some of them were extraordinarily famous for their expertise and skills. One of those perfect individuals was 'Fihr Bin Maalik' whose title is 'Quraysh'. His offspring are called 'Qurayshi' or 'Quraysh'.

'Quraysh' is actually the name of a very powerful sea creature that eats other sea creatures. It always dominates other animals and is never dominated by them. As Fihr Bin Maalik was very brave and powerful and dominated all tribes of the Arab,

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[1] Sahih Bukhari, chap. 6, vol. 1, pp. 10

[2] Sahih Muslim, Kitab-ul-Fadaail, pp. 1249, Hadees 2276

all the Arabs began to use the title 'Quraysh' for him. Here is a very famous couplet written by Shamrikh [شَمْرِخ] Bin 'Amr Himyari:

وَ قُرَيشٌ هِىَ الَّتِى تَسكُنُ البَحرَ   بِهَا سُمِّيَت قُرَيشٌ قُرَيشًا

'Quraysh is an animal that lives in the sea. The tribe of Quraysh has been named after it.'[1]

'Fihr Bin Maalik' was the ancestor of the father as well as of the mother of the Noble Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is 'Qurayshi' in terms of the lineage of both of his parents.

Haashim

The name of the great-grandfather of the Greatest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was Haashim who was a highly respected and revered person. His real name was 'Amr'. He was very brave, generous and hospitable. One year, extremely severe famine occurred in Arabia, causing starvation. He went to Syria, bought dry loaves of bread and reached Makkah during the days of Hajj. Crushing the slices of bread and mixing them with camel meat soup, he fed all Hajj-performers till they were full up. Since that day, people began to call him 'Haashim, i.e. the bread-crushing one'.[2]
(Madarij-un-Nubuwwah, vol. 2, pp. 8)

Since he was the eldest and the most brilliant son of 'Abd Manaaf', he was chosen as the custodian of the Holy Ka'bah. He was very beautiful and dignified. When he matured [i.e. grew up], he was married to Salma, the daughter of 'Amr, a chief of the Khazraj tribe. His marriage took place in Madinah. His son 'Abdul Muttalib' was born in Madinah. While on his way to Syria, Haashim passed away in 'Ghazah' at the age of 25. Hence 'Abdul Muttalib was brought up at the home of his maternal grandfather in Madinah. After he reached the age of seven or eight years, he went to Makkah where he started dwelling with his family.

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[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 144

[2] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 8; Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 138

‘Abdul Muttalib

The real name of the grandfather of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was Shaybah. He was a very pious and good-natured person and was uninterested in the world. He would go to the Hira Cave with food and water and would worship the Almighty for many consecutive days. During the month of Ramadan, he would often perform I’tikaf in the Hira Cave. He would avoid meeting people unnecessarily and would remember the Almighty. The Noor of the Nubuwwah of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would shine from his forehead and his body would smell of musk. The Arabs, especially the Quraysh, would greatly revere and respect him.

Whenever the people of Makkah suffered from any trouble or when any famine occurred, they would climb a mountain along with ‘Abdul Muttalib and would pray to the Almighty with his Wasilah, so the prayer would be answered. He would very strictly prevent people from burying girls alive and would cut the hand of the thief. He would let even birds feed on grains at his dining-mat. Hence he was given the title of ‘مطعم الطير’, i.e. the one who feeds birds. He considered alcohol and fornication Haraam and was a monotheist [i.e. a person who believes that there is only one Almighty.] The well of Zamzam was in a very poor condition. He got it dug again, quenching the thirst of people with Zamzam water. He was also chosen as the custodian of the Holy Ka’bah. The incidence of the ‘Ashaab-ul-Feel’ occurred in his time. He passed away at the age of 120 years.[1]

(Zurqaani ‘alal Mawahib, vol. 1, pp. 72)

Incidence of the ‘Ashaab-ul-Feel’

Only fifty five days before the birth of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, ‘Abrahah’ – the king of Yemen – attacked Makkah with an ‘Army of Elephants’ in order to demolish the Holy Ka’bah. In fact, ‘Abrahah’ had got a splendid church built in San’a – the capital of Yemen. He wanted the Arabs to come to Yemen and perform the ‘Hajj’ of the church instead of the Holy Ka’bah. When the people of Makkah became aware of it, a person from the tribe of ‘Kinanah’ became extremely angry.

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[1] Sharh-uz-Zurqaani ‘alal Mawahib, vol. 1, pp. 135-138; Al-Mawahib-ul-Ladunniyyah ma’ Sharh-uz-Zurqaani, vol. 1, pp. 155

He went to Yemen and defecated[1] in the church, making it soiled [i.e. dirty]. When 'Abrahah' heard about it, he lost his temper and attacked Makkah along with an army of elephants in order to demolish the Holy Ka'bah. His front line troops captured all the camels and cattle of the people of Makkah including 200 or 400 camels of 'Abdul Muttalib.[2] *(Zurqaani 'alal Mawahib, vol. 1, pp. 85)*

Deeply saddened by it, 'Abdul Muttalib went to the troops of Abrahah in order to discuss this matter. When Abrahah became aware that the chief of the 'Quraysh' had come to meet him, he called 'Abdul Muttalib to his tent. Seeing a tall, dignified and extremely handsome person with the Noor of Nubuwwah shining from his forehead, Abrahah became overawed. Involuntarily getting up from his royal throne in respect, Abrahah had 'Abdul Muttalib sit next to him and said, 'O the chief of the Quraysh! Why have you come here?' 'Abdul Muttalib replied, 'Your troops have captured our camels and goats, etc. We want to get them back.'

Listening to it, Abrahah said: O the chief of the Quraysh! I assumed, 'You are a brave and great individual but you have lost your prestige in my eyes by asking me to give back your camels. What is the worth of camels and goats compared to your Ka'bah which I have come to demolish? You have not even mentioned it.' 'Abdul Muttalib replied, 'I am the owner of my camels. The Ka'bah is not my house. It is the House of the Almighty Who will Himself protect it. I am not concerned at all about the Ka'bah.'[3]

Listening to it, Abrahah said in an aggressive and threatening tone, 'O the chief of Makkah! Listen! I will knock it down, wiping it off the face of the earth. The people of Makkah have desecrated [i.e. disrespected] my church. I will certainly demolish the Ka'bah to take revenge. 'Abdul Muttalib said, 'It is a matter between you and the Almighty! Who am I to intercede with you?'

After the conversation ended, Abrahah ordered that all animals be given back. Thus 'Abdul Muttalib returned to his home along with all the camels and goats. He

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[1] To pass stool

[2] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 156-158

[3] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 161; summarised

then advised the people of Makkah to go out of Makkah with their belongings and cattle and climb the peaks of mountains or take refuge in valleys.[1]

Taking some of his family members with him, he then went to the Holy Ka'bah and prayed extremely beseechingly and tearfully in the Divine court, holding the door of the Ka'bah:

لَا هُمَّ اِنَّ الْمَرءَ يَمنَعُ رَحلَهٗ فَمنَع رِحَالَكَ
وَانصُر عَلٰى اٰلِ الصَّلِيبِ وَ عَابِدِيهِ اَليَومَ اٰلَكَ

'O Allah عَزَّوَجَلَّ! Indeed everyone protects his house. Therefore, You also protect Your House and help Your obedient bondmen who are being threatened to be attacked by the people of the cross (i.e. the Christians).'

Finishing his prayer, 'Abdul Muttalib along with his family members climbed the mountain peak in order to see the manifestation of the Divine Power.[2]

At daybreak, Abrahah along with his troops and elephants moved towards the Holy Ka'bah in order to demolish it. As he reached the place 'Mughammas' [مُغَمَّس], the elephant, Mahmood, on which Abrahah was riding, suddenly sat down. Although every possible effort was made to make it get up but it did not.[3]

All of a sudden, the signs of Divine wrath appeared in the form of birds. Flocks of small birds each of which had three pebbles in their beaks and claws each flew towards the Haram of the Ka'bah from the sea. These large flocks of birds stoned the army of Abrahah so fiercely that his troops and elephants became totally powerless. Whenever any pebble fell on the head of any elephant-rider, it would rip into him as well as the elephant. This stoning from birds was a severe Divine punishment. None of the soldiers of the army of Abrahah remained alive. All of them including Abrahah and elephants were killed and doomed in such a way that

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[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 161; summarised

[2] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 157

[3] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 162; summarised

their bodies were torn into pieces, lying on the ground. Mentioning this incident, Allah عَزَّوَجَلَّ has said in the Holy Quran in Surah Al-Feel:

اَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِاَصۡحٰبِ الۡفِيۡلِ ؕ﴿۱﴾ اَلَمۡ يَجۡعَلۡ كَيۡدَهُمۡ فِىۡ تَضۡلِيۡلٍ ۙ﴿۲﴾
وَّ اَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا اَبَابِيۡلَ ۙ﴿۳﴾ تَرۡمِيۡهِمۡ بِحِجَارَةٍ مِّنۡ سِجِّيۡلٍ ۙ﴿۴﴾ فَجَعَلَهُمۡ كَعَصۡفٍ مَّاۡكُوۡلٍ ﴿۵﴾

O Beloved, did you not see how your Lord dealt with the people of the elephant? Did He not put their trick into devastation? And sent swarms of birds over them. Striking them with stones of baked clay. So He made them like the leftover consumed leaves of harvest?

(Part 30, Surah Al-Feel, Ayah 1-5)

After Abrahah and his troops met their doom, 'Abdul Muttalib came down from the mountain and thanked Allah عَزَّوَجَلَّ. This Karamah [i.e. miracle] of 'Abdul Muttalib became very famous. All Arabs began to consider him as an honourable and pious saint.[1]

Sayyiduna 'Abdullah

He رَضِیَ اللهُ تَعَالٰی عَنْهُ was the father of Rasoolullah صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم. 'Abdul Muttalib held him dearest among all of his sons. With the Noor of Rasoolullah صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم shining from his forehead, Sayyiduna 'Abdullah رَضِیَ اللهُ تَعَالٰی عَنْهُ was matchless in beauty and manners. All the beautiful women of the Quraysh were interested in marrying him. His father, however, wanted to marry him to a woman with great beauty, lineage and chastity.

By chance, one day, Sayyiduna 'Abdullah رَضِیَ اللهُ تَعَالٰی عَنْهُ went hunting in a jungle. The Syrian Jews recognized him from some signs and understood that he was the father of the Last Nabi. Those Jews had already attempted several times to kill him. This time too, a large armed group of the Jews went to the jungle with the intention of deceiving him and killing him secretly in the jungle. But Allah عَزَّوَجَلَّ protected him with His mercy once again. Suddenly, a few riders, who were unlike the people of this world, appeared from Ghayb and drove out the Jews and took Sayyiduna

[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 164

'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ to his home safe and sound. Wahb Bin Manaaf who was also present in the jungle at that time witnessed this incidence with the naked eye. Hence he developed great affection and reverence for Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. Having returned home, Wahb Bin Manaaf firmly decided to marry his beloved daughter, Sayyidatuna Aaminah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, to Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. Therefore, he sent a proposal to 'Abdul Muttalib through some of his friends. Glory be to Allah عَزَّوَجَلَّ in the highest! Sayyidatuna Aaminah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا had all the qualities which 'Abdul Muttalib wanted the bride of his beloved son to have.

Hence the proposal was happily accepted by 'Abdul Muttalib and the Nikah between Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and Sayyidatuna Aaminah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا took place. Sayyiduna 'Abdullah was 24 years of age. The Noor of Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) was now transmitted to Sayyidatuna Aaminah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا from Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. Two months after the blessed pregnancy, 'Abdul Muttalib sent Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ to Madinah in order to bring dates or [according to some other narrations] he sent him to Syria to do trade. On his way back, he fell ill in Madinah and remained there in the same state for a month with the maternal family of his father – Banu 'Adee Bin Najjaar. At the age of 25, Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ passed away in Madinah Munawwarah and was buried in Dar-e-Naabighah.[1]

When the caravan [who was unaware of the demise of Sayyiduna 'Abdullah] returned to Makkah and informed 'Abdul Muttalib about the illness of his son, so 'Abdul Muttalib sent his eldest son, Haaris, to Madinah in order to look after Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. Before Haaris reached Madinah, Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ had passed away. Having returned to Makkah, Haaris gave the news of his demise. Hearing this heart-breaking news, every family of the Banu Haashim was bereaved and grieved, mournful and doleful. Sayyidatuna Aaminah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا wrote such an elegy[2] [*eləd͡ʒi*] that saddens readers even today.

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[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 12-14

[2] A sad poem about a deceased person

It is narrated: When Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ passed away, angels grieved and sadly said, 'O Allah عَزَّوَجَلَّ! Your Nabi has become orphan.' Allah عَزَّوَجَلَّ said, 'I will help and protect him.'[1]

From the inheritance left by his father, the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم inherited some camels, goats and a slave-girl whose name was Umm-e-Ayman. (The real name of Umm-e-Ayman was Barakah). She used to feed, clothe and look after him completely. This is the reason why the Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم often comforted her throughout his life. Sayyiduna Zayd Ibn Haarisah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was a beloved and adopted slave of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Umm-e-Ayman was married to him by Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. She then gave birth to Sayyiduna Usamah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ.[2]

('Aammah Kutub Siyar)

Scholars have different opinions about the faith of the parents of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Faith of the parents of the Holy Nabi ﷺ

Scholars have different opinions about the faith of the parents of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Some scholars have not believed that they were Mu`min. Whereas, some scholars have not expressed their opinion about the faith of his parents, advising that one should refrain from declaring them either to be Muslim or non-Muslim and that Allah عَزَّوَجَلَّ knows it the best. However, the researchers and scholars of the Ahl-us-Sunnah have believed and declared that they were certainly and doubtlessly Mu`min. The names of these scholars and researchers include Imam Jalaluddin Suyuti, 'Allamah Ibn Hajar Haytami, Imam Qurtubi, Haafiz Ash-Shaam Ibn Naasiruddin, Haafiz Shamsuddin Dimashqi, Qazi Abu Bakr Ibn-ul-'Arabi Maliki, Shaykh 'Abdul Haq Muhaddis Dihlvi, Maulana 'Abdul Haq Muhajir Madani etc. رَحِمَهُمُ اللّٰهُ تَعَالٰى.

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[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 14

[2] Al-Istee'aab, vol. 4, pp. 356; Dalaail-un-Nubuwwah lil-Bayhaqi, vol. 1, pp. 150

Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالٰی عَلَیْه has stated: The scholars of the earlier period did not accept that the parents of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم were Mu`min. However, the scholars of the later period have researched into this issue and have proved that the parents (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا) of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and all of his ancestors were Mu`min. The scholars of the later period have proved it in three ways:

Firstly, the parents and all the forefathers of the Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم were the followers of the religion of Sayyiduna Ibraheem عَلَيْهِ السَّلَام. Hence they were Mu`min. Secondly, all of them had passed away during the era called 'Fitrat' before the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared his Nubuwwah. The invitation to faith from the Holy Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not even reach them. Therefore, they can never ever be called disbelievers. They will be called only believers. Thirdly, Allah عَزَّوَجَلَّ resurrected them. They came out of their graves and recited the Kalimah, believing in the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Although this Hadees is Da'eef [ضَعِيف], there are so many narrators of it that it is now believed to be 'Sahih' [صَحِيح] and 'Hasan' [حَسَن].

This was the knowledge which remained undisclosed to the scholars of the earlier period and which was disclosed by Allah عَزَّوَجَلَّ to the scholars of the later period. Allah عَزَّوَجَلَّ bestows His special mercy upon whoever He عَزَّوَجَلَّ wills. Shaykh Jalaluddin Suyuti رَحْمَةُ اللهِ تَعَالٰی عَلَیْه wrote some booklets on this issue, giving proofs and removing the doubts raised by his opponents.[1]

Similarly, a great commentator, Shaykh Isma'eel Haqqi رَحْمَةُ اللهِ تَعَالٰی عَلَیْه stated: Imam Qurtubi رَحْمَةُ اللهِ تَعَالٰی عَلَیْه stated in his book '*Tazkirah*' that Sayyidatuna 'Aaishah رَضِیَ اللهُ تَعَالٰی عَنْهَا said: The Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم took us with him on the occasion of 'Hajja-tul-Wada'. While passing the valley 'Hajoon' [حَجُون], he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم started crying, grief-stricken. Seeing him cry, I [i.e. Sayyidatuna 'Aaishah] also started crying. The Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then got off his she-camel. After a little while, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came to me, happy and smiling. I asked, 'Ya Rasoolallah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! May my parents be sacrificed for you! You were very sad and grieved when you got off the she-camel but you have come to me very happily with a smile on your

[1] Ashi'a-tul-Lam'aat, Kitab-ul-Janaaiz, vol. 1, pp. 765

beloved face. What is the matter?' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'I went to see the grave of my mother, Aaminah رَضِیَ اللهُ تَعَالٰى عَنْهَا. There, I prayed to Allah عَزَّوَجَلَّ to resurrect her. So Allah عَزَّوَجَلَّ resurrected her and she accepted the [Islamic] faith.'[1]

It is stated in the book '*Al-Ashbah Wan-Nazaair*' [اَلاَشبَاہ وَالنَّظَائِر]: It is permissible to curse everyone who has died in the state of disbelief except the parents (رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُمَا) of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم because it has been proved that Allah عَزَّوَجَلَّ resurrected both of them and they believed in Islam.[2]

It has also been narrated that the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم once cried near the graves of his parents. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then planted a tree, saying, 'If this tree flourishes, it indicates that it is possible for them to believe in Islam.' That tree flourished. Then, by the blessing of the prayer of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, both of them came out of their respective graves, believed in Islam and then went into their respective graves again.

Thus both of them became alive and believed in Islam. This is not impossible by Shari'ah; nor is it logically impossible. It has been proved by the Holy Quran that a killed person from the Bani Israel became alive and told the name of his killer. Similarly, Sayyiduna 'Isa عَلَيْهِ السَّلَام also raised some people from the dead.[3] When all of these things are proved, so what could prevent the parents of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم from becoming alive and believing in Islam?

As for the Hadees which states that '*I asked for permission for the prayer of the forgiveness of my mother but I was not granted the permission*'; this Hadees was reported long before his parents became alive and believed in Islam. The parents (رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُمَا) of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم became alive and believed in Islam on the occasion of the 'Hajja-tul-Wada' (which took place just a few months before the visible demise of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم). It is also to be noted that the ranks of the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are always raised. It is possible that at first Allah عَزَّوَجَلَّ may not have granted him this privilege, i.e. his parents embracing Islam.

1 Ruh-ul-Bayan, Surah Al-Baqarah, Taht-al-Ayah: 119, vol. 1, pp. 217

2 Al-Ashbah Wan-Nazaair, pp. 248

3 Ruh-ul-Bayan, Surah Al-Baqarah, Taht-al-Ayah: 119, vol. 1, pp. 217

But later on, Allah عَزَّوَجَلَّ granted him this privilege, blessing his parents (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا) with Islamic faith.[1]

Qazi Imam Abu Bakr Ibn-ul-'Arabi Maliki was asked a question, 'A person says that the forefathers of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are in Hell.' He replied: Such a person is cursed because Allah عَزَّوَجَلَّ has said in the Holy Quran:

اِنَّ الَّذِیْنَ یُؤْذُوْنَ اللّٰهَ وَ رَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِی الدُّنْیَا وَ الْاٰخِرَةِ

Indeed those who annoy Allah and His Messenger, upon them is Allah's curse in the world and in the Hereafter.

(Part 22, Surah Al-Ahzaab, Ayah 57)

Haafiz Shamsuddin Dimashqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه expressed his opinion on this issue in his couplets praising the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

حَبَا اللّٰهُ النَّبِیَّ مَزِیْدَ فَضْلٍ — عَلٰی فَضْلٍ وَّ کَانَ بِهٖ رَءُوْفًا

Translation: Allah عَزَّوَجَلَّ has bestowed the greatest grace upon His Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. And Allah عَزَّوَجَلَّ is very Merciful to him.

فَاَحْیَا اُمَّهٗ وَ کَذَا اَبَاهُ — لِاِیْمَانٍ بِهٖ فَضْلًا لَّطِیْفًا

Translation: Allah عَزَّوَجَلَّ resurrected the parents of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم showing His mercy so that they would believe in the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

فَسَلِّمْ فَالْقَدِیْمُ بِهٖ قَدِیْرٌ — وَ اِنْ کَانَ الْحَدِیْثُ بِهٖ ضَعِیْفًا

Translation: So you should accept it because Allah عَزَّوَجَلَّ has the power to do so; though this Hadees is Da'eef [ضَعِيف].[2] *(Tafseer Ruh-ul-Bayan, vol. 1, pp. 217-218)*

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[1] Ruh-ul-Bayan, Surah Al-Baqarah, Taht-al-Ayah: 119, vol. 1, pp. 217

[2] Ruh-ul-Bayan, Surah Al-Baqarah, Taht-al-Ayah: 119, vol. 1, pp. 217

The author of the book 'Al-Ikleel' [اَلْاِكْلِيْل], 'Allamah Shaykh 'Abdul Haq Muhajir Madani رَحْمَةُ اللهِ تَعَالٰی عَلَيْه stated that 'Allamah Ibn Hajar Haytami mentioned in the commentary of the book '*Mishkat*': 'Allah عَزَّوَجَلَّ resurrected the parents (رَضِیَ اللّٰـهُ تَعَالٰی عَـنْهُمَا) of the Holy Nabi صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم, both of them believed in Islam and then passed away.' This Hadees is 'Sahih' [صَحِيْح]. Some of the scholars of Hadees who have declared this Hadees to be 'Sahih' include Imam Qurtubi and Syrian Haafiz-ul-Hadees Ibn Naasiruddin. Hence objecting to it, is unreasonable and unfair because a Mu'jizah [i.e. miracle] is something that is not possible in usual circumstances.

It is also to be noted that though the parents of the Holy Nabi صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم believed in Islam having become alive after death, they would be benefited by it. Others would not be benefited by this type of belief. This is because his parents have unique relationship with him which others do not have. As for the Hadees which states 'ليت شعرى ما فعل ابواى' (*if only I had known how my parents were treated*), Imam Suyuti رَحْمَةُ اللهِ تَعَالٰی عَلَيْه declared in his book '*Durr-e-Mansur*' that the Hadees was Mursal [مُرسَل] and Da'eef-ul-Asnaad [ضَعِيفُ الاَسنَاد].

(Al-Ikleel 'ala Madarik-ut-Tanzeel, vol. 2, pp. 10)

The above passages have been taken from authentic books. Devotion and affection for the Holy Nabi صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم require that one should consider the parents (رَضِیَ اللّٰـهُ تَعَالٰی عَـنْهُمَا), all forefathers and even the relatives of the Holy Nabi صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم respectable except those relatives who have been doubtlessly declared disbelievers and Hell-dwellers by the Holy Quran and Ahadees. For example, 'Abu Lahab' and his wife 'Hammaala-tul-Hatab' [حَمَّالَةُ الْحَطَب]. As for other relatives, one should consider them respectable because disrespect for them will certainly cause discomfort to the Holy Nabi صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم. And you have already read the Quranic declaration that those who displease Allah عَزَّوَجَلَّ and discomfort His Rasool صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم are cursed in the world and the Hereafter.

A'la Hadrat Maulana Shah Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالٰی عَلَيْه wrote a booklet on this issue. In this booklet which is entitled '*Shumool-il-Islam li-Ba-il-Kiraam*' [شمول الاسلام لاباء الكرام], he provided research-based information, detailed and

authentic proofs, declaring that the forefathers of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم were monotheists[1] and Muslim. (وَاللّٰهُ تَعَالٰی اَعلَم)

Appearance of Blessings of Nubuwwah

When the sun is going to rise, stars disappear and light spreads showing the signs that the sun is going to rise. Similarly, there were many astonishing and amazing occurrences in the world before the birth of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم showing the signs that the sun of Risalah was going to rise. These signs included, for example, the army and elephants of Abrahah perished [i.e. they were killed as a Divine punishment]; the soil of Arabia was blessed with rain and it became fertile and green; the period of long drought ended, bringing prosperity in the entire country; idols fell on their faces; the fire which was lit by the fire-worshippers of Iran and which had been burning for one thousand years was extinguished in an instant; the palace of Kisra was hit by an earthquake, causing its 14 arches to collapse; the six mile long and wide river Sawah between 'Hamdaan' and 'Qum' completely dried all of a sudden; the dry stream in the valley of 'Samawah' between Syria and Kufa started flowing suddenly; a Noor emerged from the body of the mother of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم, brightening the palaces of Basra. It was as if these signs were good news of the birth of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم for the entire universe.[2]

Mubarak ho woh Shah parday say baahar aanay wala hay
Gada`ee ko zamanah jis kay dar per aanay wala hay

Before the declaration of Nubuwwah, if any Nabi عَلَیْهِ السَّلَام demonstrated something that was impossible in usual circumstances and was beyond intellect, it was called Irhaas in the terminologies of Shari'ah. If demonstrated after the declaration of Nubuwwah, it was called Mu'jizah. Hence all of the aforementioned incidents are termed Irhaas as they had taken place before the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم made the declaration of his Nubuwwah. I have described them under the title of 'Blessings of

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[1] Belief in the oneness of the Almighty

[2] Al-Mawahib-ul-Ladunniyyah and Sharh Zurqaani, vol. 1, pp. 218-231

Nubuwwah'. These types of occurrences called Irhaas took place in a very large number. Some of them have already been mentioned. Read some more.[1]

1. In his book *Dalaail-un-Nubuwwah* [دَلائِلُ النُّبُوَّة], Muhaddis Abu Nu'aym narrated that Sayyiduna 'Abdullah Ibn 'Abbas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا said: The night when the Noor of the Nubuwwah of the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was transmitted from the back of Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ to the blessed body of Sayyidatuna Aaminah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, all the quadruped [i.e. four-legged animals] of the entire earth, especially those of the Quraysh, were enabled by Allah عَزَّوَجَلَّ to talk. They eloquently said, 'Tonight the Greatest Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, who will lead and brighten the entire world, has emerged in his mother's womb.' The animals of the east congratulated those of the west. Similarly, the animals of oceans and rivers gave the good news to each other that the time of the birth of Abul Qaasim had approached [i.e. come near].[2] *(Zurqaani 'alal Mawahib, vol. 1, pp. 108)*

2. Khateeb Baghdadi narrated the Hadees that the mother of the Holy Nabi, Sayyidatuna Aaminah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا said: When the Beloved and Blessed Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was born, I saw a huge cloud from which light was coming and the sound of neighing-horses and flying-birds was also coming. I could also hear some humans talking. Then, all of a sudden, he disappeared from my sight and I heard that an announcer announcing that Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) be made to visit the east and the west and be made to tour the sea so that the entire universe would learn about his name, appearance and attributes. Take him to all jinns, humans, angels, animals and birds. Adorn him with the shape of Aadam, the Ma'rifah of Shees, the bravery of Nuh, the friendship of Ibraheem, the language of Isma'eel, the contentment of Ishaaq, the eloquence of Saalih, the wisdom of Loot, the good news of Ya'qoob, the firmness of Musa, the patience of Ayyub, the obedience of Yunus, the Jihad of Yoosha', the voice of Dawood, the love of Daniyal, the dignity of Ilyas, the chastity of Yahya and the asceticism[3] of 'Isa (عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام). Adorn him with the qualities of all Rusul.[1]

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[1] An-Nabraas Sharh Sharh-ul-'Aqaaid, pp. 272

[2] Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 62

[3] Living without physical pleasures and comforts for religious reasons

Thereafter, the cloud drifted away. Then I saw that he was wrapped up in green silk with water dripping from it. An announcer announced: 'Great! Muhammad (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) has been given power over the entire world. There is nothing in the universe that is out of his power and control'. Sayyidatuna Aaminah رَضِىَ اللّٰه تَعَالٰى عَنْهَا further said, 'Then I saw that his face was shining like the moon of the 14th night and the fragrance of pure musk was emanating [i.e. coming] from his blessed body. Then three men appeared: One of them had a silver-made water pot, the other had a tray of green emerald and the third had a shining ring. Washing the ring seven times, he set the seal of Nubuwwah between the shoulders of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Then, wrapping up the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in silk, he lifted him and handed him over to me afterwards.'[2] *(Zurqaani 'alal Mawahib, vol. 1, pp. 113-115)*

Chapter 2
Childhood

Blessed birth

There is a difference of opinion about the date of the birth of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. However, it is a strong opinion that he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was born on 12 Rabi'-ul-Awwal, 20 April 571 AD, 55 days after the incident of the Ashaab-ul-Feel. The people of Makkah also have the same opinion. They go to behold the blessed house of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on 12 Rabi'-ul-Awwal and hold the gatherings of Milad there.[3] *(Madarij-un-Nubuwwah, vol. 2, pp. 14)*

It is a unique and great day in the history of the universe. It is the birth day of the Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم for whom the entire universe has been created. Aadam عَلَيْهِ السَّلَام was created because he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was to be created; the

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[1] Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 212-215

[2] Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 215-216

[3] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 14; summarised

Ark of Nuh عَلَيْهِ السَّلَام was saved because he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was to be created. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was the one for whom the pioneer of the Ka'bah prayed. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was the one about whom the son of Maryam gave glad tidings. By Divinely-bestowed authority, he was going to shatter false beliefs and evil deeds and replace them with true beliefs and good deeds in the entire world.

Woh Nabiyaun mayn rahmat laqab paanay wala
Muradayn ghareebaun ki ber lanay wala

Museebat mayn ghayraun kay kaam aanay wala
Woh apnay para`ay ka gham khaanay wala

Faqeeraun ka maawa, za'eefaun ka malja
Yateemaun ka waali, ghulamaun ka maula

When the Greatest and Noblest Rasool, Ahmad-e-Mujtaba, Muhammad Mustafa صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was born in the world, he was already circumcised with his umbilical cord already cut. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was born in his father's house in Makkah in the position of Sajdah, with fragrance emanating from his blessed body. If his father were alive, he would certainly rejoice over his birth but he had already passed away. Hence his grandfather who was busy performing the Tawaf of the Ka'bah at that time was called. Listening to this good news, 'Abdul Muttalib happily came to his house from the Ka'bah and embraced his grandson affectionately. Taking him to the Holy Ka'bah, 'Abdul Muttalib prayed for blessings and named him 'Muhammad'.[1]

'Suwaybah', the slave-girl of his uncle Abu Lahab, came running and gave him the good news of the birth of a nephew. Abu Lahab freed 'Suwaybah' in happiness making a gesture with his index finger. After his death, some of his family members saw him in dreams and asked how he was treated. He replied whilst raising his finger, 'After being separated from you, I have not been given anything (to eat and drink) except for some water which I am made to drink with the same finger in return for freeing 'Suwaybah'.'[2]

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[1] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 1, pp. 232

[2] Sahih Bukhari, Kitab-un-Nikah, vol. 3, pp. 432, Hadees 5101; Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 1, pp. 259

Commenting on the above narration, Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه mentioned a very nice and thought-provoking point, pleasing the hearts of devotees: This narration provides evidence for Milad-gatherings. Muslims express happiness over the birth of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم spending their wealth. That is, even Abu Lahab, who was a staunch disbeliever and was condemned by the Quran, received a sort of benefit in return for rejoicing over the birth of his nephew and for allowing his slave girl to breastfeed his nephew. Then, how great reward will be granted to the Muslim spending his wealth whole-heartedly in devotion to the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on this occasion![1] *(Madarij-un-Nubuwwah, vol. 2, pp. 19)*

Birthplace of the Holy Nabi ﷺ

In Islamic history, the sacred house in which the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was born was called 'مَولِدُ النَّبِی ﷺ' (i.e. the birthplace of the Holy Nabi). It is an extremely sacred place. The Muslim emperors had a splendid building constructed at this blessed site where Muslims from all over the world including Makkah and Madinah would hold the gatherings of Milad day and night, reciting Salat and Salam. Shah Waliyyullah Sahib Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه stated in his book '*Fuyood-ul-Haramayn*': I once reverently attended the Milad-gathering held in Makkah Mukarramah on 12 Rabi'-ul-Awwal at the birthplace of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. While the blessed birth was being mentioned, I suddenly saw Noors rising from the gathering. I thought about the Noors and found out that they were the Noors of the Divine mercy and of those angels who attended those gatherings. *(Fuyood-ul-Haramayn)*

After the Najdis occupied Hijaz, they demolished the domes constructed over the graves of Jannat-ul-Ma'la and Jannat-ul-Baqi'. They also demolished this sacred monument [i.e. building] which then lay in ruins for many years. In June 1959, I went to behold this sacred and blessed place, so I saw a small building which was locked. Some Arabs told me that the building had a small library and an office in it. Neither could anyone hold a Milad-gathering there nor was it allowed to recite Salat and Salam there. Standing a short distance away from the building along with

[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 19

my companions, I secretly recited Salat and Salam. I became overwhelmed and I continued to cry for a little while.

Suckling period

In babyhood, the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم first drank the milk of Suwaybah – the slave-girl of Abu Lahab. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then drank the milk of his mother Sayyidatuna Aaminah رَضِىَ اللهُ تَعَالٰى عَنْهَا. Then Haleemah Sa'diyyah رَضِىَ اللهُ تَعَالٰى عَنْهَا took him to her tribe where she suckled him. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم spent his suckling period with her.[1] *(Madarij-un-Nubuwwah, vol. 2, pp. 18)*

Respected Arabs used to send their children for suckling to the villages in the outskirts where children would grow healthy in clean and healthy environment and would also learn original and excellent Arabic language. The language of cities had mingled with foreigners and was no longer original and excellent.

Sayyidatuna Haleemah رَضِىَ اللهُ تَعَالٰى عَنْهَا stated: Along with the women of the tribe 'Bani Sa'd', I went to Makkah hoping to find any child for suckling him. Arabia was affected by severe drought that year. I had a baby but I did not have enough milk to suckle him due to destitution and starvation. The baby would continue to cry the whole night with hunger and we would spend the whole night sitting and comforting him. We also had a she-camel but it did not also have milk. While travelling to Makkah, I was riding a mule that was too weak to keep pace with the caravan. My travelling companions were sick of it. At last, we finished the journey having faced a lot of hardships.

When women saw the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and heard that he was an orphan[2], they did not prefer to foster him because they expected no great reward in return, thinking that he was an orphan. On the other hand, fortune smiled on Haleemah Sa'diyyah رَضِىَ اللهُ تَعَالٰى عَنْهَا. Lack of milk in her proved to be great grace for her. No one was prepared to give their baby to her due to her lack of milk.

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[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 18, 19; summarised

[2] Whom Allah عَزَّوَجَلَّ has taken special care of.

Haleemah Sa'diyyah رَضِیَ اللّٰہُ تَعَالٰی عَنۡهَا said to her husband 'Haaris Bin 'Abdul Uzza', 'Returning empty-handed is not good. We should at least take this orphan with us.' Her husband agreed and Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنۡهَا took that orphan with her who was going to 'brighten' not only the homes of Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنۡهَا and Sayyidatuna Aaminah رَضِیَ اللّٰہُ تَعَالٰی عَنۡهَا but also the east and the west of the entire universe. It was only by the great grace of the Almighty that Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنۡهَا was blessed with the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَيۡهِ وَاٰلِهٖ وَسَلَّم. Bringing him into her tent, she sat down to suckle him. Blessings of Nubuwwah poured down like the rain of mercy. Glory be to Allah عَزَّوَجَلَّ in the highest! Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنۡهَا was blessed with so much milk that the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَيۡهِ وَاٰلِهٖ وَسَلَّم and his Rada`ee [رَضاعِی] brother drank it until they felt satiated [i.e. the stomach was full]. Both of them went to sleep peacefully. When Haleemah Sa'diyyah رَضِیَ اللّٰہُ تَعَالٰی عَنۡهَا and her husband saw the she-camel, her udders were also full of milk. Her husband then milked it and both of them drank it until they were full. They also slept well the whole night.

The husband of Haleemah Sa'diyyah was amazed to notice these blessings of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَيۡهِ وَاٰلِهٖ وَسَلَّم. He said: 'O Haleemah! You have brought a very blessed child!' Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنۡهَا replied: 'Indeed! I also expect that he is a very blessed child and has been bestowed upon us as Divine grace. I now hope that our home will be showered with blessings.'[1]

Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنۡهَا further stated: Afterwards, holding the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَيۡهِ وَاٰلِهٖ وَسَلَّم, I departed for our village from Makkah. The same mule of mine that used to walk very slowly was now walking so fast that no other animal could keep pace with it. Other women of the caravan asked me in surprise, 'O Haleemah! Is it the same mule you rode while coming or you have bought another fast-running one?' At last, we reached our home. There was severe drought in our village. The udders of all animals were dry, with no milk in them. But the udders of my goats were full of milk. Every day, as my goats returned from the pasture[2], their udders were full of milk, whereas no one in the tribe could get even a single drop of milk. Seeing it, the people of my tribe asked their shepherds to graze their animals on the

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[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 19, 20; summarised; Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 1, pp. 79

[2] The field where animals feed

field where my animals grazed. Hence all began to graze their animals on the pasture where my goats grazed. But it was not a matter of pasture and jungle. It was actually the blessing of the Nubuwwah of the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. And no one other than me and my husband knew about it.[1]

In short, on every occasion, we continued to see the blessings of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم until the period of two years passed and I weaned[2] him. The growth and health of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم were so good that he would look fairly big just at the age of two years. Following the custom, we then took him to his mother who bestowed upon us gifts and rewards as much as she could afford.[3]

(She further says) Although, according to the custom, we no longer had the right to take the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم with us, we were not prepared to stay away from him even for a single moment because we had already witnessed his blessings. By chance, an epidemic disease broke out in Makkah that year. Giving the epidemic disease as a reason, we convinced Sayyidatuna Aaminah رَضِىَ اللهُ تَعَالٰى عَنْهَا to let us take him with us again. Hence we brought him with us to our home which once again became the source of blessings and mercy. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم began to live among us happily. When his blessed age increased, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would go out of home and see other boys playing but he himself never played any type of game in childhood.[4]

One day, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to me, 'Dear mother! Where do my siblings [i.e. brothers and sisters] go every morning? I do not find them in home.' I replied, 'They go to graze goats.' Listening to it, he said, 'O kind mother! Allow me also to go with them.' Hence, at his insistence, Sayyidatuna Haleemah رَضِىَ اللهُ تَعَالٰى عَنْهَا allowed him to go to the pasture along with children. Every day, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would go to the pasture where the goats of Sayyidatuna Haleemah رَضِىَ اللهُ تَعَالٰى عَنْهَا grazed. Taking goats to pastures and looking after them are Sunnahs of all Ambiya and Rusul. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم showed a quality of Nubuwwah in childhood by doing that.[5]

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[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 20

[2] To gradually stop feeding a baby with its mother's milk.

[3] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 279; Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 82

[4] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 278

[5] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 21

Chest expanding

One day, a son of Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا whose name was 'Damurah' [ضَمرُہ] came running to his home, panting[1] and shivering and informed his mother that something terrible had happened. Three men dressed in brilliant white had made Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم) lie on his back and cut open his chest. Leaving him in the same condition, he [i.e. the son of Sayyidatuna Haleemah had] fled from him and come home, running.

Listening to it, Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا and her husband rushed out of home and reached the jungle, anxious and afraid. They saw that he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was sitting, sad and pale with fear. The husband of Sayyidatuna Haleemah asked him very affectionately, 'Son! What is the matter?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Three men dressed in brilliant white and very clean clothing came to me. Making me lie on my back, they cut open my chest, brought out something from it, threw it away, put something else into it and stitched up the cut. But I did not feel any pain at all.'[2]

Haleemah! I fear that he is perhaps under the influence of any jinn.

Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا and her husband were very frightened by this incidence. Her husband said to her, 'Haleemah! I fear that he is perhaps under the influence of any jinn. Therefore, you should immediately take him to his family.'

Hence, fearing that she would no longer be able to look after him properly, Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا took him to Makkah. When she brought him to the home of Sayyidatuna Aaminah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, she asked, 'O Haleemah! You took my son with you very keenly. Why have you brought him back so early?' Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا told her the incidence of his chest being cut open and

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[1] To breathe quickly with the mouth open

[2] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 21; summarised; Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 82

expressed the fear that he was under a spell [i.e. affected by magic]. Sayyidatuna Aaminah رَضِىَ اللهُ تَعَالٰى عَنْهَا replied, 'By Allah عَزَّوَجَلَّ! No jinn and devil can have influence on him. My son is very great.' Sayyidatuna Aaminah رَضِىَ اللهُ تَعَالٰى عَنْهَا then told the amazing things that had occurred during pregnancy and at the time of birth, removing the fear of Haleemah Sa'diyyah who returned to her village and the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was then brought up by his mother.[1]

How many times chest expanding occurred?

Commenting on Surah Alam Nashrah, Maulana Shah 'Abdul 'Azeez Sahib Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه stated: The blessed chest of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was cut open four times and was filled with treasure of Noor and Hikmah.

It occurred first time when he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was being brought up by Haleemah Sa'diyyah رَضِىَ اللهُ تَعَالٰى عَنْهَا, as it has already been mentioned. It was aimed at protecting him from the whispers and thoughts that make children indulge in games and mischievous activities. The second time, his blessed chest was cut open at the age of ten years so that he would remain unaffected and unharmed by the risks of youthful desires. The third time, his blessed chest was cut open in the Hira cave where his blessed heart was filled with Noor and peace so that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم could bear the great burden of revelation from the Almighty. The fourth time, his blessed chest was cut open on the night of Ascension [i.e. Mi'raaj] when his heart was filled with treasure of Noor and Hikmah so that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم could behold the Almighty and listen to the Divine Word.

Umm-e-Ayman

After the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was brought to the home of his mother at Makkah from the home of Haleemah Sa'diyyah رَضِىَ اللهُ تَعَالٰى عَنْهَا, he was looked after day and night with great care and kindness by Umm-e-Ayman who was the slave-girl of his father. The name of Umm-e-Ayman was 'Barakah' whom he inherited from his father. She would feed and clothe him and would wash his clothes. Sayyiduna Zayd Ibn Haarisah رَضِىَ اللهُ تَعَالٰى عَنْهُ was a freed slave of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

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[1] Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 82; Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 280, 281

Umm-e-Ayman was married to him by Rasoolullah صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم. She gave birth to Sayyiduna Usamah Bin Zayd رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ.[1]



Blessed childhood

Sayyidatuna Haleemah رَضِیَ اللّٰہُ تَعَالٰی عَنۡهَا stated that the angels would rock the cradle of the Beloved Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم. In childhood, he صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم would point towards the moon which moved in the direction where his blessed finger moved. The words he صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم spoke first in childhood were 'الله اكبر الله اكبر الحمد لله رب العالمين و سبحان الله بكرة و اصيلا'. Unlike other children, he صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم never defecated[2] or urinated in clothes. He صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم always defecated at a fixed time. If his private parts ever got uncovered, he صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم would complain about it, crying. He صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم would remain anxious unless his private parts were covered. If there was some delay in covering his private parts, someone from Ghayb would cover them. When he صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم was able to walk, he صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم would go out of

[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 23; Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 97

[2] i.e. pass stool

home and see children playing but he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would not play. The boys would call him for play, but he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would reply, 'I am not born to play'.[1]

Demise of Sayyidatuna Aaminah رَضِیَ اللهُ تَعَالٰى عَنْهَا

When the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was six years of age, his mother took him to Madinah to meet the relatives of the maternal family of his grandfather in the tribe Banu 'Adee Bin Najjaar [نَجَّار]. It is narrated that she رَضِیَ اللهُ تَعَالٰى عَنْهَا went to behold the grave of her deceased husband. During the journey, she رَضِیَ اللهُ تَعَالٰى عَنْهَا was accompanied by Umm-e-Ayman - the slave-girl of the father of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. On her way back, Sayyidatuna Aaminah رَضِیَ اللهُ تَعَالٰى عَنْهَا passed away at the place called 'Abwa' and was buried there. His father had already passed away before he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was born. Now his kind and caring, affectionate and sympathetic mother also passed away. In other words, it was as if he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was going to be brought up by Divine mercy which did not need any apparent means.[2]

After the demise of Sayyidatuna Aaminah رَضِیَ اللهُ تَعَالٰى عَنْهَا, Sayyidatuna Umm-e-Ayman رَضِیَ اللهُ تَعَالٰى عَنْهَا brought him to Makkah at the home of his grandfather, 'Abdul Muttalib, who brought him up with great affection and kindness. Sayyidatuna Umm-e-Ayman also continued to look after him. When he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was eight years of age, his grandfather, 'Abdul Muttalib, also passed away.[3]

Abu Taalib

After the demise of 'Abdul Muttalib, the paternal uncle of the Holy Nabi, Abu Taalib, started bringing him up. Extremely impressed by the pious and endearing qualities of the childhood of his blessed nephew, Abu Taalib would often remain with him whether inside or outside home. Abu Taalib would eat food and drink water with him and would put him to bed near himself. Abu Taalib would not let him disappear from his sight even for a moment.[4]

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[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 20

[2] Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 88; summarised

[3] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 353

[4] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 354

Abu Taalib stated: I never saw him telling a lie or cheating anyone or hurting anyone's feelings or playing with bad guys or talking about anything indecent. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was extremely well-mannered and soft-spoken with excellent habits, great character and piety.

Rain by means of his prayer

Arabia was once affected by terrible famine. The people of Makkah intended to pray to idols but a beautiful old man advised them, saying: 'O people of Makkah! Abu Taalib is present among us. He is a descendant of the founder of the Holy Ka'bah, Sayyiduna Ibraheem عَلَيْهِ الصَّلٰوةُ وَالسَّلَام, and is also the custodian of it. We should go to him and request him to pray.' Therefore, Arab chiefs came to Abu Taalib and requested him in these words: 'O Abu Taalib! The fire of famine has engulfed entire Arabia. Animals have no grass and water to eat and drink and humans are dying of starvation. Caravans no longer come here. There is destructiveness everywhere. Please pray for rain.'

Hearing the request made by the Arabs, Abu Taalib became very sad. He then took the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم with him to the Haram of the Ka'bah and sat him leaning against its wall. He then busied himself with prayer. During the prayer, the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم lifted his blessed hands towards the sky. All of a sudden, clouds appeared from all directions and the rain of mercy poured down. In plains and jungles, there was water everywhere. Barren deserts turned into meadows. In entire Arabia, famine and starvation were replaced with prosperity and well-being.

In his long poem, Abu Taalib wrote in praise of his nephew and our Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he wrote a couplet, referring to the above parable:

وَ اَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهٖ   ثِمَالُ الْيَتَامٰى عِصْمَةٌ لِّلْاَرَامِلِ

Translation: He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is [beautifully] white-faced. People are blessed with rain from clouds by means of his beautiful face. He is a great help to orphans and widows.[1] *(Zurqaani 'alal Mawahib, vol. 1, pp. 190)*

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[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 355

The title 'Ummi'

The title of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is Ummi [اُمِّی] which has two meanings: It may mean 'Umm-ul-Qura' [اُمُّ الْقُرٰی] which is a title of Makkah Mukarramah. Hence Ummi means a dweller [i.e. one who lives in] Makkah. It may also mean that the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not learn reading and writing from any human being in the world. It is one of the greatest Mu'jizaat [i.e. miracles] of the Revered and Renowned Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم that no one taught him reading and writing in the world. Almighty Allah عَزَّوَجَلَّ has bestowed upon him so much knowledge that his blessed heart is the treasure of knowledge and Ma'rifah of former as well as later times of the universe. The book which contains the description of everything has been revealed to him, as is stated in the Holy Quran: 'تِبْيَانًا لِّكُلِّ شَيْءٍ' (*which is a clear explanation of all things*). Maulana Jaami رَحْمَةُ اللهِ تَعَالٰى عَلَيْه beautifully wrote a couplet:

نگار من کہ بہ مکتب نرفت و خط ننوشت
بغمزہ سبق آموز صد مدرس شد

Translation: My Beloved neither went to any school nor did he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم learn reading and writing from anyone but he taught lessons to hundreds of teachers.

Of course, one who has been blessed with knowledge by the Almighty does not need at all to gain knowledge from anyone else. A'la Hadrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه wrote a couplet:

Aysa Ummi kis liye minnat kash ustaz ho
Kya kifayat is ko 'اقرء ربك الاكرم' *nahin*

What is the secret behind his title 'Ummi'? Only Allah عَزَّوَجَلَّ can reveal it perfectly. However, there are apparently some words of wisdom and benefits which can be obtained from it.

1. Firstly, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم taught the entire world about knowledge and wisdom. Only Allah عَزَّوَجَلَّ has bestowed knowledge upon him. No human

being ever taught him and no one could claim that the Noble Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was his student.

2. Secondly, no one could ever think that man so-and-so taught the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and that the man might be more knowledgeable than the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم for this reason.

3. Thirdly, no one could even suspect that the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was a well-educated person, and that he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم himself fabricated the Ayahs of the Holy Quran and that the Holy Quran was his own invention.

4. Fourthly, no one could object that the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم enlightened[1] the entire world about unique and revolutionary teachings by learning them from previous books.

5. Fifthly, if anyone were the teacher of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would have to honour the teacher, whereas the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has been created by the Creator of the universe so that the entire universe will honour him. Hence, Allah عَزَّوَجَلَّ has not liked it for His Beloved Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to become the student of any human being. (وَاللّٰهُ تَعَالٰى اَعلَم)

Journey to Syria and Baheera

When he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was 12 years of age, Abu Taalib went to Syria on a business trip. As Abu Taalib had great affection for his nephew, Abu Taalib also took his beloved nephew with him. Before the declaration of Nubuwwah, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went on three business trips. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to Syria two times and, to Yemen, one time. It was his first journey to Syria. During the journey, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stayed at Busra with 'Baheera' who was a monk[2]. As the monk was aware of the signs of the Last Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم mentioned in Tawrat and Injeel, he recognized the Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as soon as he saw him. With great respect and reverence, the monk invited the members of the caravan of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم for a meal and said to Abu Taalib, 'Your nephew is the

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[1] Explain something to someone

[2] A Christian man who lives apart from other people

sovereign of the entire world and is the Rasool of the Lord of the universe. The Almighty has sent him as mercy for all the worlds. I have seen trees and stones performing Sajdah in front of him and a cloud providing him with shade. In between both of his blessed shoulders is the seal of Nubuwwah. You'd better sell your goods here and go back to Makkah with your nephew without delay. It is safer for you and for him. If he reaches Syria, the Syrian Jews will martyr him because they are bitter enemies of him.'

Listening to it, Abu Taalib felt unsafe. Hence he sold his goods there and returned to Makkah without delay along with the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. At the time of departure, 'Baheera' monk respectfully provided them with some things to be used during the journey.[1]

Chapter 3
Feats done before the declaration of Nubuwwah

The Fujjaar war

The Arabs had been fighting wars for a long time before the emergence of Islam. One of those wars was known as 'The Fujjaar War'. The Arabs used to consider the months of Zul-Qa'dah, Zul-Hijjah, Muharram and Rajab to be very sacred. They would consider it a sin to fight against anyone during those months. Usually, they would put their swords into scabbards[2] and remove the sharp pointed ends of their lances. However, sometimes circumstances were so unfavourable that they had to fight wars unwillingly even during those months. The Arabs would call those wars 'Huroob Fujjaar' (i.e. sinful wars).

The last war of Fujjaar was fought between the tribes of the Quraysh and the Qays. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was 20 years of age at that time. The Quraysh were right, so he

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[1] Sunan-ut-Tirmizi, Kitab-ul-Manaqib, vol. 5, pp. 356, Hadees 3640; As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 73

[2] Scabbard is a metal or leather cover for the blade of a sword.

صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم also participated in the war along with Abu Taalib and his other paternal uncles. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not draw any weapon against anyone. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم only picked up arrows and gave them to his uncles. At first, the Qays dominated the Quraysh during the war but later on the Quraysh dominated them. Eventually, the war ended with a truce [i.e. peace agreement].[1]

(Seerat Ibn Hishaam, vol. 2, pp. 186)

Hilf-ul-Fudool [حِلفُ الفُضُول]

Frequent fights had ruined the lives of hundreds of Arab families. With looting and plundering becoming the order of the day, there was no peace in the country. The lives and wealth of people were quite unsafe. They were living in a state of constant fear day and night. After the war of Fujjaar ended, some peace-loving people campaigned to establish permanent peace. Therefore, the prominent chiefs of the tribes of the Quraysh such as Banu Haashim, Banu Zuhrah and Banu Asad etc. gathered at the house of 'Abdullah Bin Jud'aan where the uncle of the Holy Nabi, Zubayr Bin 'Abdul Muttalib suggested that a peace treaty should be made so that violence and destruction could be prevented. Therefore, based on the principle 'live and let live', a treaty was made by the chiefs of the Quraysh. They swore under oath that (1) they would end violence in the country, (2) they would protect travellers, (3) they would help the poor, (4) they would support the oppressed, (5) they would not let any oppressor[2] or usurper[3] live in Makkah.

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم also participated in the treaty. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم valued it very much. Even after the declaration of Nubuwwah, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was so pleased with it that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would say: Even if anyone gives me red camels, I will not get as much pleased with anything as I am with it. Even today after the emergence of Islam, if any oppressed person calls me for help, saying 'يَا آلَ حِلفُ الفُضُول', I am prepared to help him.

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[1] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 1, pp. 362; As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 75

[2] i.e. a cruel person.

[3] i.e. the person who takes somebody's position and power without any right to do this.

That historical treaty was called 'Hilf-ul-Fudool' for the reason that a quite similar treaty was also made by the chiefs of the tribe 'Jurhum' in Makkah long before this treaty of the Quraysh. The names of those people from the tribe 'Jurhum' who played a vital role in this treaty contained the word 'Fadl' such as Fadl Bin Haaris, Fadl Bin Wada'ah and Fadl Bin Fadaalah. Hence it was called 'Hilf-ul-Fudool'. That is, the treaty made by some people whose name was 'Fadl'.[1]

He lives in Makkah and belongs to the Banu Haashim. His name is Muhammad and title is Ameen.

Second journey to Syria

At the age of 25, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was very widely known as a trustworthy and truthful individual. Sayyidatuna Khadijah رَضِىَ اللهُ تَعَالٰى عَنْهَا was a very wealthy woman in Makkah. Her husband had already died. She needed a trustworthy person to take her trade goods to Syria. For this purpose, she chose the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and sent a message to him, offering to pay double wage to him for his honesty and sincerity. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم accepted her request and took her trade goods to Syria. Sayyidatuna Khadijah رَضِىَ اللهُ تَعَالٰى عَنْهَا also sent a reliable slave, Maysarah, so that he would serve the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم during the journey. When he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم reached a marketplace in a famous Syrian city 'Basra', he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stayed near the monastery[2] of a monk[3] 'Nastura' who was already on familiar terms with Maysarah for a long time. Seeing the face of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم; Nastura came to Maysarah and asked: 'O Maysarah! Who is he?' Maysarah replied: 'He lives in Makkah and belongs to the Banu Haashim. His name is Muhammad and title is Ameen.' Nastura said: 'No one except a Nabi ever stayed under this tree. I am perfectly sure that he is the Last Nabi. I can see in him all signs of the Last Nabi mentioned in Tawrat and Injeel. I

[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 56

[2] A place where monks live

[3] A Christian man who lives apart from other people

wish I had remained alive until the time when he would make the declaration of his Nubuwwah! If I had remained alive until that time, I would have fully supported him and spent my entire life serving him. O Maysarah! I advise and admonish you not to leave him alone even for a moment. Continue to serve him with great sincerity and reverence because he has been blessed by Allah عَزَّوَجَلَّ with the privilege of becoming the Last Nabi.'[1]

The Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sold trade goods in Basra and returned to Makkah immediately afterwards. When the caravan of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was entering Makkah, Sayyidatuna Khadijah رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا saw it while sitting on the upper storey of a house. When she spotted [i.e. saw] the Noble Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, it appeared to her as if two angels were providing him with shade from the sun. Sayyidatuna Khadijah رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا felt a deep effect on her heart and she continued to see this luminous scene with great reverence and affection. After many days, she mentioned it to her slave Maysarah who told her that he had been watching the same scene throughout the journey. In addition to it, he also witnessed many other amazing things. Maysarah then shared with her what Nastura had talked about the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, mentioning his affection and reverence for him. Listening to it, Sayyidatuna Khadijah رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا also felt deep reverence and affection for him in her heart. She developed so much liking for him that she got interested in Nikah with him.[2]

Nikah

Besides being a wealthy lady, Sayyidatuna Khadijah رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا was also very decent and chaste. Considering her chastity, the people of Makkah would call her 'Taahirah'. She was 40 years of age. At first, she was married to Abu Haalah Bin Zirarah Tameemi [ابو ہالہ بن زرارہ تمیمی] and gave birth to two sons; Hind Bin Abu Haalah and Haalah Bin Abu Haalah. After Abu Haalah died, she was remarried to 'Ateeq Bin 'Aabid Makhzoomi and gave birth to two more children; a son whose name was 'Abdullah Bin 'Ateeq and a daughter, Hind Bin 'Ateeq. 'Ateeq, the

[1] Madarij-un-Nubuwwah, chap. 2, vol. 2, pp. 27

[2] Madarij-un-Nubuwwah, chap. 2, vol. 2, pp. 27

second husband of Sayyidatuna Khadijah, also died. Influential tribal chiefs of the Quraysh were interested in marriage with her but she rejected all the proposals.

On the other hand, she was so deeply impressed with the manners, habits and unique qualities of the Beloved Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم that she herself became interested in Nikah with him. On the one hand, she had already turned down the proposals made by the wealthy and famous tribal chiefs of Makkah and had decided not to marry for the third time at the age of 40; but on the other hand, she herself called the paternal aunt of the Holy Nabi, Sayyidatuna Safiyyah رَضِیَ اللهُ تَعَالٰی عَنْهَا, who was also the wife of 'Awwam Bin Khuwaylid [عَوَّام بِن خُوَیلِد] - a brother of Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا. Obtaining some more personal information about the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم from her, Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا made a proposal of Nikah to him (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) via Nafeesah Bint Umayyah [نَفِیسَہ بِنت اُمَیَّہ].

A famous historian and biographer Imam Muhammad Bin Ishaaq stated: Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا herself told the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم the reason for liking him in these words: 'اِنِّیْ قَدْ رَغِبْتُ فِیْكَ لِحُسْنِ خُلْقِكَ وَ صِدْقِ حَدِیْثِكَ', i.e. I developed a liking for you because of your good manners and truthfulness.[1]

He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم informed his uncle Abu Taalib and other elderly relatives about this proposal. How could anyone prevent him from marrying Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا who was known for her chastity, good manners, wisdom and wealth? The entire family accepted the proposal happily. The date for the Nikah was also set. Accompanied by Sayyiduna Hamzah رَضِیَ اللهُ تَعَالٰی عَنْهُ, Abu Taalib, other uncles, relatives, respected individuals of the Bani Haashim and tribal chiefs of Mudar [مُضَر], he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to the house of Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا where the Nikah took place. On the occasion of the Nikah, Abu Taalib read out a sermon very eloquently and excellently. This sermon clearly shows that the elderly people of the family had a very high opinion of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم even before the declaration of Nubuwwah. They were immensely impressed with his manners and habits.[2] Here is a translation of the sermon delivered by Abu Taalib:

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1 Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 1, pp. 370-374

2 Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 1, pp. 376

'All praise is for the Almighty Who has created us among the descendants[1] of Ibraheem and offspring of Isma'eel عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَام. He has privileged us to be born in the family of Ma'ad [مَعَد] and Mudar [مُضَر]. He has also granted us the privilege of becoming the custodians of His House (i.e. the Ka'bah) and caretakers of His Haram. He has bestowed upon us the house of knowledge, wisdom and peaceful Haram. He has enabled us to rule people.

He is Muhammad Bin 'Abdullah – the son of my brother. He is such a young man who will always remain greater and superior even if compared with any other person of the Quraysh. Even though he has less wealth, but wealth is not always reliable and it is like a disappearing shadow. Moreover, you are well aware of the fact that my nephew is related to me and is very dear to me. He performs Nikah with Khadijah Bint Khuwaylid and will pay Mahr in the form of 20 camels from my wealth. His future is very bright and he is very great and glorious.'[2]

After Abu Taalib finished his wonderful sermon, Warqah Bin Nawfil who was a paternal cousin of Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا stood up and delivered an excellent sermon whose summary is as follows:

'Praise is only for the Almighty Who has created us as was described by you, O Abu Taalib! The Almighty has bestowed upon us the superiority you have mentioned. Indeed we are the chiefs and leaders of the Arabs and you people also have all excellence and superiority. No tribe can deny your prestige and no one can reject your superiority and supremacy. Indeed we have very keenly preferred to establish relationship with you. O Quraysh! Be witness to this Nikah. I marry Khadijah Bint Khuwaylid (رَضِیَ اللهُ تَعَالٰی عَنْهَا) to Muhammad (صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم) Bin 'Abdullah in exchange for four hundred Misqal in Mahr.'[3]

Anyway, the Nikah took place and marital relationship was established. Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا lived with him for 25 years. As long as she remained alive, he صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not perform Nikah with any other lady. She

[1] Someone who is related to a person who lived a long time ago

[2] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 1, pp. 376; summarised; Madarij-un-Nubuwwah, chap. 2, vol. 2, pp. 28

[3] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 377

رَضِیَ اللّٰہُ تَعَالٰی عَنْھَا gave birth to all the offspring of the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم except Sayyiduna Ibraheem رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. Sayyidatuna Khadijah رَضِیَ اللّٰہُ تَعَالٰی عَنْھَا spent all of her wealth and life, serving him.

Construction of Ka'bah

Blessed by the Lord of the universe with honesty, truthfulness, trustworthiness, incomparably great intellect and wisdom, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was extremely famous and was able enough to resolve very serious disputes among the prominent chiefs of the Arabs in his young age. Great thinkers and leaders of the Arabs bowed to his decisions, unanimously acknowledging him to be their greatest chief with authority to decide their matters. There was an incident that occurred on the occasion of the reconstruction of the Holy Ka'bah. Its details are as under:

When he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was 35 years of age, it rained so heavily that a great flood came in the Haram of the Ka'bah, causing the building of the Ka'bah to collapse completely. The Ka'bah built by Sayyiduna Ibraheem and Sayyiduna Isma'eel عَلَیْہِمَا الصَّلٰوۃُ وَالسَّلَام had been very old. The tribes of 'Amaliqah, Jurhum and Qusay, etc. had got the Ka'bah reconstructed and repaired in their times. However, the Ka'bah had been situated in a low-lying area, so the rain water would flow rapidly from mountains to the valley of Makkah, often causing flood in the Haram of the Ka'bah. The Quraysh had also got many dams built on the high-lying area for the protection of the Ka'bah, but the dams would often break. Hence the Quraysh decided to demolish the building and to reconstruct a very strong building of the Ka'bah with a high door and a roof.[1]

Therefore, the Quraysh started the construction work together. The Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم also participated in the construction, fetching stones shoulder to shoulder with the chiefs of the Quraysh. Different tribes were made responsible for the construction of different parts of the Ka'bah. When it was the time to fix the Hajar-e-Aswad, a serious dispute arose among the tribes. Every tribe wanted to pick up the Hajar-e-Aswad and to fix it into the wall of the Ka'bah so that it would be a

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[1] As-Seerat-ul-Halbiyyah, vol. 1, pp. 204

great honour for them. Four days passed in the same state with the dispute unresolved. Even swords were unsheathed[1].

Banu 'Abd-ud-Dar and Banu 'Adee showed open aggression. They took blood oaths by filling a bowl with blood, dipping their fingers into it and licking them; as was the custom in the pre-Islamic era of ignorance. The fifth day, all the tribes of the Arabs gathered in the Haram of the Ka'bah where an old man suggested that the authority to resolve the dispute be given to the person who would be the first to enter the Haram of the Ka'bah the next morning. All agreed. Glory be to Allah عَزَّوَجَلَّ in the highest! The person who was the first to enter the Haram of the Ka'bah was none other than the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Seeing him, all of them said: 'By Allah عَزَّوَجَلَّ! He is 'Ameen' [i.e. trustworthy and truthful]. All of us will accept what he decides.' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم found an excellent way to resolve the issue. At first, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered that one chief from all those tribes who were willing to fix the Hajar-e-Aswad be chosen. Therefore, the chiefs were singled out [i.e. chosen]. Then, spreading his blessed shawl and placing the Hajar-e-Aswad on it, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered all the chiefs to hold the blessed shawl and carry the Hajar-e-Aswad in it. When the Hajar-e-Aswad was carried to its place, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم picked it up himself and put it on its place with his own blessed hands. In this way, a fierce war was prevented.[2]

The building of the Ka'bah was largely constructed but the construction material collected was insufficient. Hence, on a new foundation, a relatively small Ka'bah was built in which some part of the old building of the Ka'bah was not included. The same part of the old building of the Ka'bah which could not be constructed by the Quraysh was called 'Hateem' where rain water fell from the blessed drainpipe fixed on the roof of the Ka'bah.

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[1] i.e. to take a sword out of its cover

[2] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 79

How many times was the Ka'bah constructed?

In his book *Tareekh Makkah*, 'Allamah Jalaluddin Suyuti رَحْمَةُ اللهِ تَعَالٰی عَلَیْه stated that the Holy Ka'bah was built 10 times:



1. First, the angels built it on the earth in the exact straightness of the Bayt-ul-Ma'moor.
2. Thereafter, it was built by Sayyiduna Aadam عَلَیْهِ الصَّلٰوةُ وَالسَّلَام.
3. Then the sons of Sayyiduna Aadam built it.
4. It was then constructed by Sayyiduna Ibraheem and his beloved son Sayyiduna Isma'eel عَلَیْهِمَا الصَّلٰوةُ وَالسَّلَام. This has been mentioned in the Holy Quran.
5. It was also constructed by a nation called 'Amaliqah'.

6. Thereafter, the tribe Jurhum got it constructed.

7. It was also constructed by an ancient ancestor of the Quraysh – Qusay Bin Kilaab.

8. It was also constructed by the Quraysh. The Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم also participated in the construction, carrying stones on his blessed shoulder along with the Quraysh.

9. During his caliphate, Sayyiduna 'Abdullah Bin Zubayr رَضِىَ اللهُ تَعَالٰى عَنْهُ had it constructed as per the plan approved by the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. That is, he had the area of the Hateem included in the Holy Ka'bah with its door touching the surface of the ground. One door towards the east and the other one towards the west were made.

10. Appointed by 'Abdul Malik Bin Marwaan Umavi, Hajjaj Bin Yusuf Saqafi who was a tyrant[1] had Sayyiduna 'Abdullah Bin Zubayr رَضِىَ اللهُ تَعَالٰى عَنْهُ martyred. Hajjaj also had the Ka'bah demolished which had been built by Sayyiduna 'Abdullah Bin Zubayr رَضِىَ اللهُ تَعَالٰى عَنْهُ. He then got the Ka'bah reconstructed as per the plan drawn up in the pre-Islamic era of ignorance. This Ka'bah exists even today.

In the biography book authored by 'Allamah Halbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه, he stated that the Ka'bah was reconstructed only three times:

1. Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَام constructed it.

2. The Quraysh constructed it in the pre-Islamic era of ignorance. There was a gap of two thousand seven hundred and thirty five years between both of the two constructions.

3. Sayyiduna 'Abdullah Bin Zubayr رَضِىَ اللهُ تَعَالٰى عَنْهُ also constructed it eighty two years after the construction made by the Quraysh.

Regarding the narrations of the constructions made by the angels and by the sons of Sayyiduna Aadam, 'Allamah Halbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه commented that these narrations

[1] i.e. a cruel ruler

were not authentic. As for other constructions, he stated that those were not new constructions; they were only renovations.[1] (وَاللّٰهُ تَعَالٰی اَعلَم)

(Footnote, Bukhari, vol. 1, pp. 215)

Close friends

Those who were the friends of Rasoolullah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم before the declaration of Nubuwwah were all extremely well-mannered, wise, dignified and noble. His most beloved companion was Sayyiduna Abu Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ who remained with him not only in the country but also accompanied him during journeys. Sayyiduna Abu Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ always closely collaborated with the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on trade and other business matters. Another close companion was Sayyiduna Hakeem Bin Hizaam رَضِىَ اللهُ تَعَالٰى عَنْهُ - a paternal cousin of Sayyidatuna Khadijah رَضِىَ اللهُ تَعَالٰى عَنْهَا and a respected leader of the Quraysh. He was privileged to be born inside the Holy Ka'bah.[2]

Sayyiduna Dimaad [ضِمَاد] Bin Sa'labah رَضِىَ اللهُ تَعَالٰى عَنْهُ was also among the close companions of the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. In the pre-Islamic era of ignorance, he used to practise the profession of medicines and surgery. When he returned to Makkah from his village, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had made the declaration of Nubuwwah. The disbelievers of the Quraysh were spreading propaganda, brainwashing people into believing that Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) had become insane, [مَعَاذَ اللّٰه عَزَّوَجَلَّ]. Dimaad Bin Sa'labah also heard it from them. He once saw the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم going somewhere with a flock of boys following him behind and shouting at him. Seeing it, Dimaad Bin Sa'labah became suspicious and very sad because he was an old friend of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Hence he came to the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and said, 'O Muhammad! I am a physician and can treat insanity.' Listening to it, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said some sentences in praise of Allah عَزَّوَجَلَّ. Listening to them, Dimaad Bin Sa'labah felt so deep effect on his heart that he accepted Islam instantly.[3]

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[1] Footnote, Sahih Bukhari, Kitab-ul-Manasik, vol. 1, pp. 215

[2] Asad-ul-Ghaabah fi Ma'rifat-is-Sahabah, vol. 2, pp. 58

[3] Mishkat-ul-Masabih, Kitab-ul-Fadaail wash-Shumaail, vol. 2, pp. 374, Hadees 5860

Another close friend of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was Sayyiduna Qays Bin Saa`ib Makhzoomi رَضِیَ اللّٰهُ تَعَالٰی عَنهُ who was also his business partner. He used to say that the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم always dealt with his business partners in a very fair and honest way without any quarrel.[1]

Relationship with the Arabs who were monotheist[2]

Although there was polytheism everywhere in Arabia with idol-worship quite common in every home, there were some individuals who were firm monotheists and were fed-up with disbelief and polytheism even in this type of environment. Among these fortunate people was Zayd Bin 'Amr Bin Nufayl. He would openly reject polytheism and idol-worship and would express hatred against the polytheistic traditions of the pre-Islamic era of ignorance. He was a paternal cousin of Sayyiduna 'Umar رَضِیَ اللّٰهُ تَعَالٰی عَنهُ. His uncle Khattab Bin Nufayl would badly torture and punish him for his monotheistic beliefs. His uncle even exiled him from Makkah and did not let him enter it. But he remained a firm believer of monotheism despite thousands of tortures. Two of his couplets are very famous which he used to recite aloud in the crowds and fairs of polytheists [i.e. those who believe that there are many gods]:

اَرَبًّا وَّاحِدًا اَمْ اَلْفَ رَبٍّ   اَدِيْنُ اِذَا تُقُسِّمَتِ الْاُمُوْرُ

تَرَكْتُ اللَّاتَ وَ الْعُزّٰى جَمِيْعًا   كَذَالِكَ يَفْعَلُ الرَّجُلُ الْبَصِيْرُ

Translation: Should I worship only one Lord or one thousand? The religious matters of people have been divided. I have given up Laat [لَات] and 'Uzza [عُزّٰی]; and every man of insight[3] will do the same.[4]

Seeking true religion and being fed-up with the religion of polytheists, he went to Syria where met a Jewish scholar. He then met a Christian monk but he neither

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[1] Al-Istee'aab, vol. 3, pp. 349

[2] The one who believes that there is only one God

[3] The ability to understand something correctly

[4] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 90

accepted Christianity nor Judaism. Hence both of them guided him towards 'Deen-e-Haneef' – i.e. the religion of Sayyiduna Ibraheem Khaleelullah عَلَيهِ السَّلَام. Both of them also told him that Sayyiduna Ibraheem عَلَيهِ السَّلَام was neither a Christian nor a Jew and that he would worship only and solely one Almighty. Listening to it, Zayd Bin 'Amr Bin Nufayl returned to Makkah from Syria and loudly declared with his hands raised: O people! Be witnesses to what I say, 'I am a believer of the religion of Sayyiduna Ibraheem عَلَيهِ السَّلَام'.[1]

Zayd Bin 'Amr Bin Nufayl had relationship with the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم before he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم made the declaration of his Nubuwwah. Sometimes, he would also meet the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, Sayyiduna 'Abdullah Bin 'Umar رَضِىَ اللّٰهُ تَعَالٰى عَنْهُمَا narrated: The Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم once met Zayd Bin 'Amr Bin Nufayl in a low-lying area called 'Baldah'. He served the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم with a meal at a dining-mat but he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم refused to eat, so Zayd Bin 'Amr Bin Nufayl said, 'I do not eat the meat slaughtered with the names of idols. I eat the only meat slaughtered with the name of Allah عَزَّوَجَلَّ.' He then spoke ill of the slaughtered animals of the Quraysh. Addressing the Quraysh, he said, 'Allah عَزَّوَجَلَّ has created the goat and showered water for it from the sky and has created grass for it on the earth. O Quraysh! Why do you slaughter the goat with the name of anyone other than Allah [i.e. with the names of idols]?'[2]

Sayyidatuna Asma Bint Abu Bakr رَضِىَ اللّٰهُ تَعَالٰى عَنْهُمَا stated: She saw Zayd Bin 'Amr Bin Nufayl leaning against the Holy Ka'bah and saying, 'O the group of the Quraysh! By Almighty! Except me, none of you is a follower of the religion of Sayyiduna Ibraheem عَلَيهِ السَّلَام.'[3]

Business matters

Trading was the means of livelihood of the family of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. As he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had made many trade journeys in childhood with Abu Taalib, gaining enough experience of trading, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم chose trading as a means of

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[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 93; Sahih Bukhari, Kitab Manaqib-ul-Ansaar, vol. 2, pp. 567, Hadees 3827

[2] Sahih Bukhari, Kitab Manaqib-ul-Ansaar, vol. 2, pp. 567, Hadees 3826

[3] Sahih Bukhari, Kitab Manaqib-ul-Ansaar, vol. 2, pp. 568, Hadees 3828

livelihood. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went on trade journeys to Syria, Busra and Yemen. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did trade and business so honestly, truthfully and justly that his business partners and all other traders began to call him 'Ameen'.

Honesty, truthfulness, fulfilment of promises and good manners are the lifeblood of trade and are essential for a successful trader. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had all of these qualities and set a matchlessly shining example in the history of the world. Sayyiduna 'Abdullah Bin Abil Hamsa Sahabi رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ narrated: Before he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم received revelation and made the declaration of Nubuwwah, I made a trade deal with him. I made a part payment and promised him that I would return shortly and would pay the remaining amount. By chance, I forgot my promise. After three days, I reached where I had promised to come, so I found him standing in wait. I could not keep my promise but he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not mind it at all. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم only said, 'Where have you been? I have been waiting for you here for three days'.[1]

Similarly, when Sayyiduna Saa`ib رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ, a companion of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, embraced Islam and came to the court of the Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, people began to praise him. The Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'You do not know him as much as I know him.' Sayyiduna Saa`ib رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ humbly said, 'May my parents be sacrificed for you! You have spoken the truth. Before the declaration of Nubuwwah, you were my trading partner. You were very nice to me and never quarrelled with me.'[2]

Unique character

The period of the childhood of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ended and he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم became young. Like his childhood, his youth was also unique. In his youth, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was an embodiment of modesty, chastity and dignity. Even before the declaration of Nubuwwah, his life was treasure of good manners and habits. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had qualities such as truthfulness, honesty, loyalty, fulfilment of promise, respect for elders, sympathy with younger ones, affection for relatives,

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[1] Sunan Abi Dawood, Kitab-ul-Adab, vol. 4, pp. 388, Hadees 4996

[2] Sunan Abi Dawood, Kitab-ul-Adab, vol. 4, pp. 342, Hadees 4836

mercy, generosity, service to the nation, sympathy with friends, comforting relatives, caring for the poor and the destitute, behaving nicely even towards enemies and well-wishing of creatures. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had such unique attributes that even very great human beings could not even think of them, let alone having them.

Less talking, hating useless talking, meeting friends and enemies with a smiling face and talking about any matter sincerely and truthfully were some of the particular attributes of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was completely free from bad attributes such as greed, fraud, deception, lying, drinking alcohol, fornication, dancing, singing, plundering, looting, stealing, indecent talking and having love affairs. It was as if all of these bad habits were in the nature of every child in the pre-Islamic era of ignorance but he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was free from them. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was famous for his honesty, truthfulness and trustworthiness in entire Arabia. Everyone, whether old or young, was highly impressed with his good character and all held him in high regard.

He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was now about forty years of age. Despite living in the era of ignorance, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was absolutely free from all polytheistic[1] traditions and practices of the pre-Islamic era of ignorance. Makkah was the biggest center of polytheism and idol-worship. Even in the Holy Ka'bah, 360 idols used to be worshipped. The relatives of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم were the custodians of the Holy Ka'bah but he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم never bowed to idols.

In short, even before receiving the Divine revelation and before making the declaration of Nubuwwah, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم spent a perfect life with good manners and excellent deeds and was completely free from all faults and defects. After he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم made the declaration of Nubuwwah, his enemies tried very hard to find even a minor fault in his character or something even slightly improper in any phase of his life in order to damage his prestige and to stain his honour but they could not do so. Annals of history reveal that thousands of enemies spared no effort to find anything indecent in order to point a finger at him but they could not find any such thing. Hence every human being must accept the fact that the

[1] Based on the belief that there is more than one god

character of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم is so unique and amazing that it is impossible for anyone other than a Nabi to have it. This is the reason why fortunate people believed in him and devoted their bodies, hearts and wealth to him. They made so great self-sacrifices that other devotees of Rasool were also inspired to make self-sacrifices. Those who accept the reality prefer to follow his truthfulness rather than their intellect. They follow Islam like true devotees and their life reflect the fact described in the following couplet:

Chalo waadi-e-'ishq mayn pa berhana!
Yeh jungle woh hay jis mayn kaanta nahin hay

Translation: Walk barefooted in the valley of love. It is the jungle with no thorn in it.

Chapter 4
Period from the declaration of Nubuwwah to the 'Uqbah Bay'at

When he صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم reached the age of 40, a new revolution took place in his life. He صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم suddenly developed interest in staying away from others and living in seclusion in order to worship the Almighty. He صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم would often think and ponder. He صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم would spend most of his time watching natural scenes and observing the universe. Day and night, he صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم would remain in deep thought, pondering about the Being and attributes of the Creator of the universe and about how to lead such a nation that had strayed, to the path of true guidance. Moreover, in those days, he صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم had good dreams. Each and every dream he صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم had perfectly came true.[1]

[1] Sahih Bukhari, vol. 1, pp. 7, Hadees 3; summarised

The cave of Hira

Almost three miles away from Makkah Mukarramah is a mountain called 'Jabal Hira' on which the 'Hira cave' is situated. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم often stayed in the peaceful environment of this cave along with food and drink, worshipping Allah عَزَّوَجَلَّ for many days. When he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ran out of food and water, sometimes, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would fetch them from home and, at times, Sayyidatuna Khadijah رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا would bring them to the cave. Even today, this luminous cave is situated and is reverently [i.e. respectfully] visited by countless people.[1]



First revelation

One day, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was worshipping Allah عَزَّوَجَلَّ in the cave of Hira when an angel appeared in front of him. (The angel was Sayyiduna Jibra`eel عَلَيْهِ السَّلَام who had always been conveying the Divine message to His Rusul.) All of a sudden, the angel said, 'Read' but he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'I will not read'. The angel embraced him very warmly. Then, releasing the hold on him, the angel said 'Read' but he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'I will not read'. Embracing him for the second time and releasing the hold on him, the angel said 'Read' but he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'I will not read'. For the third time, the angel embraced him very tightly and released the hold on him once again and said[2]:

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[1] Irshad-us-Saari Sharh Sahih Bukhari, vol. 1, pp. 105-107, Taht-al-Hadees: 3

[2] Read with the name of your Lord Who created (everything). Created man from a clot of blood. Read, and only your Lord is The Most Generous. The One Who taught to write with the pen. The One Who taught man what he knew not. *[Kanz-ul-Iman (Translation of Quran)] (Part 30 Surah Al-'Alaq, Ayah 1-5)*

اِقۡرَاۡ بِاسۡمِ رَبِّکَ الَّذِیۡ خَلَقَ ۚ﴿۱﴾ خَلَقَ الۡاِنۡسَانَ مِنۡ عَلَقٍ ۚ﴿۲﴾
اِقۡرَاۡ وَ رَبُّکَ الۡاَکۡرَمُ ۙ﴿۳﴾ الَّذِیۡ عَلَّمَ بِالۡقَلَمِ ۙ﴿۴﴾ عَلَّمَ الۡاِنۡسَانَ مَا لَمۡ یَعۡلَمۡ ؕ﴿۵﴾

It was the very first revelation he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم received. Memorizing these Ayahs, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came home with his heart trembling due to this sudden occurrence. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked his family members to cover him with a blanket. When his fear subsided and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم felt relaxed, he told Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنۡهَا what had happened in the cave, expressing fear for his life. Listening to it, Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنۡهَا said, 'Your life is not in danger at all. By Almighty! Allah عَزَّوَجَلَّ will never cause you to be disgraced. You treat your relatives very well; you ease the burden on others; you earn a living yourself and bestow different things upon the poor and the destitute; you show hospitality to travellers; you promote justice and truth and you help everyone who is in need and trouble.'

Afterwards, Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنۡهَا took him to her paternal cousin 'Warqah Bin Nawfil' who was a monotheist[1]. Fed-up with polytheism and idol-worship, he had become a Christian and had translated the book 'Injeel' from Hebrew to Arabic. He was very old and had lost his eyesight. Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنۡهَا said to him, 'Brother! Please listen to what your nephew says.' Warqah Bin Nawfil asked him what he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had seen. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم told him everything that had happened in the cave of Hira. Listening to it, Warqah Bin Nawfil said, 'This is the very same angel Allah عَزَّوَجَلَّ sent to Sayyiduna Musa عَلَيْهِ السَّلَام.' Warqah Bin Nawfil then said, 'If only I were healthy and young at the time of the declaration of your Nubuwwah! If only I had remained alive until your nation would turn you out of Makkah!' Listening to it, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said (in surprise), 'Will the people of Makkah turn me out of Makkah?' Warqah replied, 'Yes, whoever declared Nubuwwah as you have done faced enmity from people.'

For some days, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم received no Divine revelation and anxiously waited for it. One day, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was going somewhere. Suddenly, someone

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[1] One who believes that there is only one God

called him, 'Ya Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)'. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم looked towards the sky lifting his blessed head and saw that the very same angel (i.e. Sayyiduna Jibra`eel) who had appeared to him in the cave of Hira was sitting on a chair between the sky and the earth. Seeing it, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم felt fear in his blessed heart, came home and lay down. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then asked his family members to cover him in a blanket. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم lay down. In the same state, the initial Ayahs of Surah Al-Muddassir were revealed to him along with a Divine commandment:

يٰۤاَيُّهَا الْمُدَّثِّرُ ۙ﴿۱﴾ قُمْ فَاَنْذِرْ ۪ۙ﴿۲﴾ وَ رَبَّكَ فَكَبِّرْ ۪ۙ﴿۳﴾ وَ ثِيَابَكَ فَطَهِّرْ ۪ۙ﴿۴﴾ وَ الرُّجْزَ فَاهْجُرْ ۪ۙ﴿۵﴾

O you who is enveloped in a cloak (Prophet Muhammad). Stand up and then warn. And proclaim the Purity of your Lord only. And keep your clothes pure. And keep away from idols.[1]

After the revelation of these Ayahs, Allah عَزَّوَجَلَّ gave him the sacred task of Islamic preaching and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم became determined to fulfil it following the Divine commandments.

Three phases of Islamic preaching

First phase

For three years, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم continued to fulfil the obligation of Islamic preaching very secretly and confidentially. During this period, Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا among women, Sayyiduna Abu Bakr Siddeeq رَضِیَ اللهُ تَعَالٰی عَنْهُ among free men, Sayyiduna 'Ali كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْم among boys and Sayyiduna Zayd Bin Haarisah رَضِیَ اللهُ تَعَالٰی عَنْهُ among slaves were the first to embrace Islam. Shortly afterwards, Sayyiduna 'Usman, Sayyiduna Zubayr Ibn 'Awwam, Sayyiduna 'Abdur Rahman Ibn 'Awf, Sayyiduna Sa'd Bin Abi Waqas and Sayyiduna Talhah Bin 'Ubaydullah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُم also accepted Islam by virtue of the preaching made by Sayyiduna Abu Bakr Siddeeq رَضِیَ اللهُ تَعَالٰی عَنْهُ.

[1] Part 29, Surah Al-Muddassir, Ayah: 1-5; Sahih Bukhari, chap. 3, vol. 1, pp. 7, Hadees 3, 4

After a few days, Sayyiduna Abu 'Ubaydah Bin Al-Jarrah, Sayyiduna Abu Salamah 'Abdullah Bin 'Abdul Asad, Sayyiduna Arqam Bin Abu Arqam, Sayyiduna 'Usman Ibn Maz'oon and both of his brothers Sayyiduna Qudaamah and Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم also became Muslim. Then, after a short period of time, Sayyiduna Abu Zar Ghifari, Sayyiduna Suhayb Roomi, Sayyiduna 'Ubaydah Bin Al-Haaris Bin 'Abdul Muttalib, Sayyiduna Sa'eed Bin Zayd Bin 'Amr Bin Nufayl and his wife Fatimah Bint Al-Khattab (who was the sister of Sayyiduna 'Umar); the paternal aunt of the Holy Nabi Umm-e-Fadl (who was the wife of Sayyiduna 'Abbas Bin 'Abdul Muttalib) and Sayyidatuna Asma Bint Abu Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم also accepted Islam. Besides them, many other men and women had the privilege of becoming Muslim.[1]

This group of fortunate people who were the first to embrace Islam was known as 'Sabiqeen Awwaleen' [سَابِقِین اَوَّلِین]. These were good-natured people and were seeking true religion. They were already fed up with polytheism, idol-worship, polytheistic traditions and practices of the pre-Islamic era of ignorance. Therefore, as soon as he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم invited them to the most truthful religion, they accepted his invitation with heart and soul, joining the fold of Islam.

Second phase

By virtue of the Islamic preaching secretly made for three years, a group of Muslims was formed. Thereafter, Allah عَزَّوَجَلَّ revealed the Ayah of Surah Ash-Shu'ara, i.e. 'وَاَنْذِرْ عَشِیْرَتَکَ الْاَقْرَبِیْنَ ﴿۲۱۴﴾'[2] to His Beloved Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, commanding him to warn his close relatives of the Divine retribution [i.e. punishment]. Hence, one day, while standing on the peak of the Safa mount, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم called out the people of the Quraysh, saying: 'یا معشر قریش'. After all of them gathered, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'O my nation! If I say that an army is hiding behind this mountain and is going to attack you, will you believe me?' All of them replied in chorus, 'Yes, we will definitely believe you because you have always spoken the

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[1] Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 115, 116; Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 455, 460

[2] And O Beloved, warn your closest relatives
[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah Ash-Shu'ara, Ayah 214)

truth and are trustworthy.' He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then said, 'I warn you of the Divine retribution. If you do not believe in Islam, you will be given the Divine retribution.' Listening to it, all the people of the Quraysh including Abu Lahab who was a paternal uncle of him became extremely angry and went away, talking nonsense.[1]

Third phase

During the fourth year of the declaration of Nubuwwah, the Ayah of Surah Al-Hijr, i.e. 'فَاصْدَعْ بِمَا تُؤْمَرُ'[2] was revealed, commanding him to publicly carry out the order given to him. Hence he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم started preaching Islam publicly and condemning polytheism and idol-worship openly. As a result, the entire Arabia including all the people of the Quraysh and Makkah opposed him, causing harm to him and to Muslims permanently.[3]

Cruelty to the Mercy of mankind

Fearing an outbreak of war and revenge from the family of the Banu Haashim, the disbelievers of Makkah could not martyr the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم but they started causing him severe harm and pain in various ways. They launched a major propaganda campaign against him, calling him to be a fortune-teller, wizard, poet and insane. Mischievous boys would follow him about on pathways, shouting at him, calling him names, throwing stones at him and calling out '*he is not sane*' '*he is not sane*'. Sometimes, the disbelievers of Makkah would throw thorny bushes on his way; at times, they would throw filth at him; sometimes, they would shove him and, at times, they would try to strangle[4] him with a shawl.

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[1] Sahih Bukhari, Kitab-ut-Tafseer, vol. 3, pp. 294, Hadees 4770

[2] Therefore publicly announce what you are commanded.
[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah Al-Hijr, Ayah 94)

[3] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 1, pp. 461, 462

[4] To press the throat with a shawl etc.

It is narrated that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was once offering Salah in the Haram of the Ka'bah when a stone-hearted disbeliever, 'Uqbah Bin Abi Mu'eet, put a shawl around his blessed neck and tried to strangle him. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم felt suffocated. Seeing it, Sayyiduna Abu Bakr Siddeeq رَضِىَ اللهُ تَعَالٰى عَنْهُ came running, anxious. Pushing 'Uqbah Bin Abi Mu'eet away, he said, 'You people want to kill the person who says that his Lord is Allah عَزَّوَجَلَّ.' Sayyiduna Abu Bakr Siddeeq رَضِىَ اللهُ تَعَالٰى عَنْهُ and the disbelievers pushed and shoved each other and beat each other.[1]

Sayyiduna Abu Bakr Siddeeq and the disbelievers pushed and shoved each other and beat each other.

Observing the miracles and spiritual powers of the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, disbelievers began to call him the greatest wizard [i.e. magician]. When he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم recited the Holy Quran, the disbelievers would swear at the Quran, at the one conveying to him the Quran (i.e. Jibra`eel), at the One revealing the Quran (i.e. Allah عَزَّوَجَلَّ) and at him. They would keep a watch in streets and would prevent people from hearing the recitation of the Holy Quran by clapping and whistling. When he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم recited the Holy Quran in public gatherings or in the fairs of disbelievers or invited them to Islam, Abu Lahab, his paternal uncle, would follow him about, calling out, 'O people! He is my nephew and is a liar. He has become insane. Do not listen to him', مَعَاذَ اللّٰه.

He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم once went to the market of 'Zul-Majaaz' [ذُو المَجَاز] in order to preach Islam, calling people to the true religion. Abu Jahl was throwing dust at him, saying, 'O people! Do not let him deceive you. He wants you to give up worshipping Laat and Uzza.'[2]

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[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 468; Sahih Bukhari, Kitab Manaqib-ul-Ansaar, vol. 2, pp. 575, Hadees 3856

[2] Al-Musnad lil Imam Ahmad Bin Hanbal, vol. 9, pp. 62, Hadees 23252

Similarly, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was once offering Salah in the Haram of the Ka'bah. Seeing this, Abu Jahl said, 'Is there anyone who can bring the guts of the camel slaughtered by family so-and-so and place it on his shoulders when he performs Sajdah?' Listening to it, a disbeliever 'Uqbah Bin Abi Mu'eet brought the guts and placed it on the blessed shoulders of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He was in the state of Sajdah with the guts lying on his blessed neck. The disbelievers were hooting with laughter, falling on each other. At last, Sayyidatuna Fatimah رَضِىَ اللهُ تَعَالٰى عَنْهَا who was a child at that time came and removed the guts from his blessed shoulders, speaking ill of the disbelievers. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was deeply saddened by this heinous[1] act of the disbelievers. After he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم finished Salah, he prayed to Allah عَزَّوَجَلَّ three times 'اَللّٰهُمَّ عَلَيكَ بِقُرَيشٍ' i.e., *O Allah! Punish the Quraysh*. Mentioning the names of Abu Jahl, 'Utbah Bin Rabee'ah, Shaybah Bin Rabee'ah, Waleed Bin 'Utbah, Umayyah Bin Khalaf and 'Ammarah Bin Waleed, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم prayed to Allah عَزَّوَجَلَّ to punish them.

Sayyiduna 'Abdullah Bin Mas'ood رَضِىَ اللهُ تَعَالٰى عَنْهُ stated: By Allah عَزَّوَجَلَّ! I saw that the corpses of all of these disbelievers were lying on the ground on the day of the battle of Badr. The corpses of all of these disbelievers were dragged and thrown into a pit in Badr in utter disgrace. The Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then said, 'These people of the pit have been cursed by Allah عَزَّوَجَلَّ'.[2]

Some malicious disbelievers

The names of some of the disbelievers of Makkah who had extreme enmity and malice towards the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are as follows: (1) Abu Lahab (2) Abu Jahl (3) Aswad Bin 'Abd Yaghoos (4) Haaris Bin Qays Bin 'Adee (5) Waleed Bin Mugheerah (6) Umayyah Ibn Khalaf (7) Ubayy Ibn Khalaf (8) Abu Qays Ibn Faakihah (9) 'Aas Ibn Waa`il (10) Nadr Ibn Haaris (11) Munabbih Ibn Al-Hajjaj (12) Zuhayr Ibn Abi Umayyah (13) Saa`ib Ibn Sayfee (14) 'Adee Ibn Hamra (15) Aswad Ibn 'Abdul Asad (16) 'Aas Ibn Sa'eed Ibn Al-'Aas (17) 'Aas Ibn Haashim (18) 'Uqbah Ibn Abi Mu'eet (19) Hakam Ibn Abil 'Aas.

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1 Very bad and shocking

2 Sahih Bukhari, Kitab-us-Salah, vol. 1, pp. 193, Hadees 520

All of them were the neighbours of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Most of them were very wealthy and powerful and would cause the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم harm day and night. (نَعُوذُ بِاللّٰهِ مِن ذَالِك)

Cruelty to Muslims

The disbelievers of Makkah inflicted so much cruelty to the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and to the poor Muslims that even the soil of Makkah trembled. If these Muslims had been killed immediately, it would have been easier for them but disbelievers were burning in the fire of fury [i.e. anger], determined to take revenge. They wanted Muslims to give up Islam and to become polytheists and idol-worshippers. Hence, instead of killing Muslims, they tortured and tormented them to an extremely great extent. But, by Allah عَزَّوَجَلَّ, Muslims were steadfast and staunch. It was as if even the peaks of mountains saw in astonishment how steadfast these faithful followers of Islam were! The stone-hearted, cruel and brutal disbelievers made every possible effort to inflict extreme cruelty to the poor and helpless Muslims, but they could not shake the belief of any Muslim even a bit. Not even a single Muslim child gave up Islam. No Muslim became disbeliever or Murtad.

The disbelievers of Makkah treated these poor Muslims so cruelly and brutally that even a mountain would perhaps collapse, if it were in place of them. In the burning sun, the deserts of Arabia are hot like fire. The disbelievers would injure the backs of these Muslims by whipping them and would make them lie on hot sand on their injured backs. They would then place heavy stones on their chests so that they would not turn over[1]. Their bodies were branded with fire-heated iron rods. They were dipped in water and hence they would feel suffocated. Wrapped up in mats, they were made to inhale smoke. Writhing[2] in agony and anxiety, they felt suffocated.

Sayyiduna Khabbaab Bin Al-Arat رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ accepted Islam when the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was staying in the home of Sayyiduna Arqam Bin Abu Arqam رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ. Only a few men had embraced Islam until that time. The people of Quraysh tortured him very much. He رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ was even made to lie on burning coals with his bare

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[1] i.e. to change position

[2] 'Writhe' means moving the body without stopping in great pain.

back and a person would stand on his chest. The fluid from his burnt back extinguished the burning coals. Much later on, Sayyiduna Khabbaab رَضِیَ اللهُ تَعَالٰی عَنْهُ told the incidence to Ameer-ul-Mu`mineen Sayyiduna 'Umar رَضِیَ اللهُ تَعَالٰی عَنْهُ, exposing his back with white spots on it. Seeing it, Sayyiduna 'Umar رَضِیَ اللهُ تَعَالٰی عَنْهُ became sad and was moved to tears.[1]

Sayyiduna Bilal رَضِیَ اللهُ تَعَالٰی عَنْهُ was a slave of a disbeliever – Umayyah Bin Khalaf. With a rope tied around his neck, Sayyiduna Bilal رَضِیَ اللهُ تَعَالٰی عَنْهُ was dragged to streets and marketplaces. He was hit repeatedly on his back with sticks. In the burning sun, he was made to lie on hot sand with a so heavy stone on his chest that his tongue would stick out. The disbeliever Umayyah said to him, 'Give up Islam, otherwise, you will die while being dragged in the same way.' But Sayyiduna Bilal رَضِیَ اللهُ تَعَالٰی عَنْهُ stood firm even in this condition. He would loudly say 'اَحَد، اَحَد' i.e. Almighty is One, Almighty is One.[2] *(Seerat Ibn Hishaam, vol. 1, pp. 317-318)*

The disbelievers of the Quraysh would make Sayyiduna 'Ammar Bin Yaasir رَضِیَ اللهُ تَعَالٰی عَنْهُ lie on his back on hot sand and would beat him so much that he would get unconscious. After his mother, lady Sumayyah accepted Islam. Abu Jahl threw his lance at her under navel area, martyring her. Sayyiduna Yaasir رَضِیَ اللهُ تَعَالٰی عَنْهُ, who was the father of Sayyiduna 'Ammar رَضِیَ اللهُ تَعَالٰی عَنْهُ, was beaten several times by the disbelievers. At last, he was beaten to death and was martyred.

The disbelievers of Makkah would inflict harm on Sayyiduna Suhayb Roomi رَضِیَ اللهُ تَعَالٰی عَنْهُ and would beat him so much that he رَضِیَ اللهُ تَعَالٰی عَنْهُ would remain unconscious for hours. At the time of his migration, the disbelievers said that he رَضِیَ اللهُ تَعَالٰی عَنْهُ could migrate to Madinah on the condition that he رَضِیَ اللهُ تَعَالٰی عَنْهُ left all of his wealth and possessions. He رَضِیَ اللهُ تَعَالٰی عَنْهُ agreed happily and migrated to Madinah, without the wealth of the world but with the wealth of Iman.[3]

Sayyiduna Abu Fakeehah رَضِیَ اللهُ تَعَالٰی عَنْهُ was a slave of Safwan Bin Umayyah who was a disbeliever. Sayyiduna Abu Fakeehah embraced Islam along with Sayyiduna Bilal رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا. When Safwan became aware that Abu Fakeehah رَضِیَ اللهُ تَعَالٰی عَنْهُ had become

[1] At-Tabqat-ul-Kubra li Ibn Sa'd, vol. 3, pp. 122, 123

[2] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 498

[3] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 96

Muslim, Safwan tied a rope around his neck and dragged him. Then, making him lie on his back on fire-like hot sand, he placed a heavy stone on his chest. While the disbelievers were dragging him, they saw a dung beetle by chance on the way. Taunting him, Umayyah said, 'Is it your Almighty?' Sayyiduna Abu Fakeehah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'O the child of a disbeliever! Shut up! The Almighty of mine and yours is Allah عَزَّوَجَلَّ.' Full of anger and wrath, Umayyah squeezed his neck so hard that he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ fell unconscious. People thought that he had died.

Similarly, Sayyiduna 'Aamir Bin Fuhayrah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was also beaten so much that he would feel pain in his entire body.[1]

Sayyidatuna Lubaynah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was a slave-girl. When Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was in the state of disbelief, he would beat her so much that he would get tired. But she would not utter even a single word of complaint. She would say very bravely and boldly, 'O 'Umar! If you do not believe in the truthful Rasool of the Almighty, He عَزَّوَجَلَّ will certainly take revenge on you for it.'[2]

Sayyidatuna Zinneerah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was a slave-girl of the family of Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. When she became Muslim, the disbelievers beat her so much that she lost her eyesight. But Allah عَزَّوَجَلَّ bestowed upon her eyesight again by the blessing of the prayer made by the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Seeing it, the polytheists said that it was the effect of the magic done by Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم).[3]

Similarly, Sayyidatuna Nahdiyyah and Sayyidatuna Umm-e-'Ubays رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا were also slave girls. After they embraced Islam, they were tortured and tormented by the disbelievers too much. But these Muslim ladies endured pains and sufferings with great patience and thankfulness and nothing could shake their belief in Islam.[4]

The companion of the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in the cave, Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ sacrificed his wealth wholeheartedly for Islam. He saved the lives

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1 As-Seerat-ul-Halbiyah, vol. 1, pp. 424; abridged

2 As-Seerat-ul-Halbiyah, vol. 1, pp. 425

3 Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 502

4 Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 502

of most of these poor and helpless Muslims. Paying great amounts of money, he رَضِیَ اللہُ تَعَالٰی عَنْہُ bought Sayyiduna Bilal, 'Aamir Bin Fuhayrah, Abu Fakeehah, Lubaynah, Zinneerah, Nahdiyyah and Umm-e-'Ubays رَضِیَ اللہُ تَعَالٰی عَنْہُم. He then freed all of them, protecting them from sufferings and tortures.[1]

When Sayyiduna Abu Zar Ghifari رَضِیَ اللہُ تَعَالٰی عَنْہُ joined the fold of Islam, he رَضِیَ اللہُ تَعَالٰی عَنْہُ stayed in the Haram of the Ka'bah in Makkah as a traveller for many days. Every day, he رَضِیَ اللہُ تَعَالٰی عَنْہُ would loudly say that he رَضِیَ اللہُ تَعَالٰی عَنْہُ was a Muslim. As a result, the disbelievers would beat him so much that his entire body would bleed. In those days, he رَضِیَ اللہُ تَعَالٰی عَنْہُ had nothing to eat and drink except for the Zam Zam water.[2]

It should be kept in mind that the disbelievers of Makkah inflicted cruelty not only to the Muslims who were poor and slaves but also to the rich and well-off Muslims. Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ was one of the rich and respected individuals of Makkah but the disbelievers of the Quraysh beat him so much in the Haram of the Ka'bah that his head was covered in blood. Similarly, Sayyiduna 'Usman-e-Ghani رَضِیَ اللہُ تَعَالٰی عَنْہُ was very wealthy and powerful. When he رَضِیَ اللہُ تَعَالٰی عَنْہُ became Muslim, his own paternal uncle tied him with ropes and beat him a lot. Sayyiduna Zubayr Bin Al-'Awwam رَضِیَ اللہُ تَعَالٰی عَنْہُ was a very influential and dominant person. When he رَضِیَ اللہُ تَعَالٰی عَنْہُ accepted Islam, his paternal uncle wrapped him up in a mat and made him inhale smoke; he would feel suffocated.

Sayyiduna Sa'eed Bin Zayd رَضِیَ اللہُ تَعَالٰی عَنْہُ was a cousin of Sayyiduna 'Umar and was the husband of his sister. He was also a very respected and rich person. When he رَضِیَ اللہُ تَعَالٰی عَنْہُ became Muslim and Sayyiduna 'Umar [who had not yet embraced Islam] became aware of it, he tied him with a rope and beat him. He also slapped his sister, Fatimah Bint Al-Khattab رَضِیَ اللہُ تَعَالٰی عَنْہَا, so hard that her earrings fell down and blood flowed from her face.[3]

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[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 502; As-Seerat-ul-Halbiyah, vol. 1, pp. 425

[2] Sahih Bukhari, Kitab Manaqib-ul-Ansaar, vol. 2, pp. 576, Hadees 3861

[3] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 5

Delegation of disbelievers in the court of the Holy Nabi ﷺ

In the Haram of the Ka'bah the leaders of the Quraysh once held a meeting in which they discussed, 'Why has Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) not given up his preaching despite bearing so many sufferings? What is his aim? He perhaps wants respect, leadership or wealth.' Therefore, all of them sent 'Utbah Bin Rabee'ah to the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in order to know about his aims and objectives. Hence 'Utbah Bin Rabee'ah met the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in private and said, 'O Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! What do you want to gain from the preaching of Islam? Do you want to become the chief of Makkah or you desire fame and fortune? Or you are interested in marrying a woman from a well-off family? Express your wish openly. I guarantee that you will be made the chief of entire Makkah and every wish of yours will be fulfilled, if you only give up the preaching of Islam.'

What do you want to gain from the preaching of Islam? Do you want to become the chief of Makkah or you desire fame and fortune?

Listening to this apparently fascinating [i.e. attractive] conversation of 'Utbah, the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم recited some Ayahs of the Holy Quran. Listening to them, 'Utbah was so overawed that his entire body trembled with Divine fear. Placing his hand on the blessed mouth of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he said, 'I request you to stop reciting it for the sake of the relationships I have with you. My heart is going to burst in awe of this Word.' 'Utbah returned from the court of the Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم with a revolution in his heart. He was an eloquent orator with perfect command over the language. Having returned, he informed the chiefs of the Quraysh, 'The Word Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) recites is neither magic, nor prophesy and nor poetry. Instead, it is something else. Therefore, I am of the opinion that you had better leave him to his own devices. If he succeeds and dominates the entire Arabia, it will further enhance the respect of us – the Quraysh. Otherwise, the entire Arabia will

itself wipe him off the face of the earth.' But the defiant [i.e. disobedient] disbelievers of the Quraysh did not accept the sincere and sensible suggestion given by 'Utbah. They started opposing the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and causing him harm even more vigorously.[1]

Delegation of the Quraysh met Abu Taalib

Some of the disbelievers among the Quraysh were peace-loving and wanted to settle the matter through negotiations. Therefore, some respected and rich individuals from the Quraysh came to Abu Taalib and complained him about the speeches made by the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on invitation to Islam and condemnation of idol-worship. Abu Taalib talked to them very gently, so they left. On the other hand, following the Divine commandment 'فَاصْدَعْ بِمَا تُؤْمَرُ'[2], the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم continued to make speeches in public on the Oneness of Allah عَزَّوَجَلَّ and condemnation of polytheism and idol-worship. This made the Quraysh angry once again. Therefore, all the leaders of the Quraysh including 'Utbah, Shaybah, Abu Sufyan, 'Aas Bin Hishaam, Abu Jahl, Waleed Bin Mugheerah and 'Aas Bin Waa'il, etc. came to Abu Taalib in the form of a group and said, 'Your nephew blasphemes [i.e. insults] our gods. You either dissociate yourself from this matter and hand him over to us or get prepared to fight against us.' Observing the threatening tone and aggressive manner of the Quraysh, Abu Taalib realized that it was a very crucial and dangerous situation. The disbelievers could no longer bear it and he was not strong enough to face the entire Quraysh alone. Hence Abu Taalib said to the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a very sincere and sympathetic tone, 'O my dear nephew! Have mercy on the white beard of your old uncle. Do not place the burden on me in old age that I cannot bear. Each and every child of the Quraysh used to treat me with great respect, but today the leaders of the Quraysh has talked to me so aggressively and angrily that they would now draw swords against me and you. Hence I suggest that you stop invitation to Islam for a few days.' Until

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[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 114, 115; summarised – Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 1, pp. 479-480

[2] Therefore publicly announce what you are commanded.

[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah Al-Hijr, Ayah 94)

then, Abu Taalib was the only apparent supporter of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. When the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم noticed that even Abu Taalib was not in a position to continue to support him, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said in an emotional tone, 'Dear uncle! By Almighty! If the Quraysh placed the moon on my one hand and the sun on the other, even then I would not give up fulfilling my obligation. Either the Almighty would enable me to achieve it or I would sacrifice my life for Islam.' Listening to these emotionally expressed words of his nephew, Abu Taalib's heart melted and he was extremely impressed. Full of affection for his nephew, he said with absolute determination, 'Dear nephew! I am with you. As long as I am alive, nobody can do you any harm.'[1]

Migration to Ethiopia 5 Nabawi

The disbelievers of Makkah treated Muslims so cruelly and oppressively that Muslims found it extremely difficult to live a life. Hence the Greatest and the Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered Muslims to migrate to Ethiopia to seek refuge.

Najaashi

The name of the king of Ethiopia was Ashamah [اَصْحَمَہ]. His title was Najaashi. He was a strict but just and merciful Christian who was also an outstanding scholar of the Torah and the Injeel. During the fifth year of the declaration of Nubuwwah, 11 men and 4 women migrated to Ethiopia in the month of Rajab. The names of these respected migrating Muslims are as follows: (1) Sayyiduna 'Usman رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ and his wife, i.e. (2) Sayyidatuna Ruqayyah رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا - a daughter of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. (3) Sayyiduna Abu Huzayfah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ and his wife, i.e. (4) Sayyidatuna Sahlah Bint Suhayl رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا. (5) Sayyiduna Abu Salamah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ and his wife, i.e. (6) Sayyidatuna Umm-e-Salamah رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا. (7) Sayyiduna 'Aamir Ibn Rabee'ah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ and his wife, i.e. (8) Sayyidatuna Layla Bint Abi Hashmah رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا. (9) Sayyiduna Zubayr Ibn 'Awwam رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ (10) Sayyiduna Mus'ab Ibn 'Umayr رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ (11) Sayyiduna 'Abdur Rahman Ibn 'Awf رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ (12) Sayyiduna 'Usman Ibn Maz'oon رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ (13) Sayyiduna Abu Sabrah Ibn Abi Ruhm or

[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 103, 104; summarised

Sayyiduna Haatib Ibn 'Amr رَضِىَ اللّٰهُ تَعَالٰى عَنْهُمَا (14) Sayyiduna Suhayl Bin Bayda رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ (15) Sayyiduna 'Abdullah Ibn Mas'ood رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ.[1]

When the disbelievers of Makkah became aware of the migration of these people, they chased them but these Muslims had already boarded the ship. Hence, the disbelievers returned, unsuccessful. This caravan of the migrating Muslims landed on the soil of Ethiopia and worshipped the Almighty peacefully there. After a few days, a piece of news spread like wildfire that the disbelievers of Makkah had become Muslims. Listening to it, some of those who had migrated, returned to Makkah from Ethiopia only to learn that the news was false. Hence some of them returned to Ethiopia, whereas others remained secretly in Makkah. The disbelievers of Makkah traced them and treated them even more cruelly. The Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered them to go to Ethiopia once again. Therefore, eighty three oppressed Muslim men and eighteen Muslim women migrated to Ethiopia, including those who had returned from Ethiopia.[2]

Envoy of disbelievers in the court of Najaashi

All those who migrated, started living very peacefully in Ethiopia. But the disbelievers of Makkah did not want to let these monotheists[3] live anywhere peacefully. These cruel disbelievers sent 'Amr Bin Al-'Aas and 'Ammarah Bin Waleed along with some gifts as their envoys to the court of the king of Ethiopia. After these two reached the court of the king, they presented gifts and performed Sajdah in front of the king. They then complained to the king, 'O king! Some of our wanted people have been given refuge in your country. You please hand over these wanted people to us.' Listening to it, the king called the Muslims to his court. Sayyiduna Ja'far رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ who was a brother of Sayyiduna 'Ali رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ came forward for negotiations. Contrary to [i.e. against] the manners of the royal court, he رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ did not perform Sajdah in front of the king but rather he رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ only said Salam and stood. Courtiers objected to it, but he رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ responded by

[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 503, 506; summarised

[2] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 503, 506; Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 31; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 16

[3] Those who believe that there is only one Almighty

saying, 'Our Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has prohibited us from performing Sajdah to anyone except the Almighty. Hence I cannot perform Sajdah in front of the king.'[1]

Thereafter, Sayyiduna Ja'far رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ made the following speech in the royal court: O king! We were an ignorant nation, polytheists and idol-worshippers. We had indulged in various misdeeds such as looting, stealing and oppressing. Allah عَزَّوَجَلَّ has sent to us a Rasool who is already known among us for his lineage, truthfulness and trustworthiness. This Rasool has prevented us from polytheism and idol-worship and has ordered us to worship only One Almighty. He has also prohibited us from every type of cruelty, oppression, evil and misdeed. We have believed in that Rasool, given up polytheism and idol-worship and have repented of all evil acts. This is our only 'crime' and our nation has become our deadly enemy for the same reason. These people have tortured us to such an extent that we have left our own country and are living a peaceful life under your kingship. These people now want to force us to indulge in the same previous state of deviation [from true guidance].

The king was very impressed by hearing the speech delivered by Sayyiduna Ja'far رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ. Noticing it, 'Amr Bin 'Aas – the envoy of the disbelievers of Makkah – made his last attempt by arguing, 'These Muslims have a strange belief about your Nabi 'Isa عَلَيْهِ الصَّلٰوةُ وَالسَّلَام, which is quite contrary to [i.e. against] your belief.' Listening to it, the king asked Sayyiduna Ja'far رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ about it, so he رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ recited Surah Maryam. As the king listened to the Divine Word, he felt a deep effect on his heart. He was overwhelmed and tears welled up in his eyes.

Sayyiduna Ja'far رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ further said, 'Our Rasool has told us that Sayyiduna 'Isa عَلَيْهِ الصَّلٰوةُ وَالسَّلَام is a bondman and a Rasool of the Almighty. The Blessed Virgin [i.e. virgin Maryam] gave birth to 'Isa and no one was his father; this is a sign of the Divine omnipotence [i.e. power].' The king Najaashi listened to the speech of Sayyiduna Ja'far رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ very attentively and commented, 'The Injeel and the Quran are indeed two Noors [i.e. lights] from the same sun of guidance. Sayyiduna 'Isa عَلَيْهِ الصَّلٰوةُ وَالسَّلَام is certainly a bondman and a Rasool of the Almighty. I testify that His grace Muhammad (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is undoubtedly the same Rasool of the

[1] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 33; Ibid, vol. 1, pp. 506

Almighty whose good news has been revealed in the Injeel and has been given to us by Sayyiduna 'Isa عَلَيْهِ الصَّلٰوةُ وَالسَّلَام. If I were not bound by the laws of the empire to carry on with kingship, I would go to Makkah in person and serve him with my heart and soul.'

Listening to the speech delivered by the king, the courtiers who were devout [i.e. firm] Christian got very angry and were offended but the king, filled with the power of faith, told them off and silenced them. He also returned the gifts given by the disbelievers of Makkah and had 'Amr Bin 'Aas and 'Ammarah Bin Waleed turned out of his court. He then said to the Muslims, 'You people may live peacefully and happily wherever you wish in my empire. No one can cause you any harm.'[1]

It should be remembered that the king Najaashi also became Muslim. When he passed away in Ethiopia and was buried there, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم offered his funeral Salah in Madinah in absentia and prayed for his forgiveness.

Sayyiduna Abu Bakr and Ibn Daghnah

Sayyiduna Abu Bakr Siddeeq رَضِىَ اللهُ تَعَالٰى عَنْهُ also departed for Ethiopia with the intention of migration. When he رَضِىَ اللهُ تَعَالٰى عَنْهُ reached the place called 'Bark-ul-Ghimaad' [بَرْکُ الْغِمَاد], Maalik Bin Daghnah, who was the chief of the tribe Qaarah, met him and asked, 'O Abu Bakr! Where are you going to?' Mentioning the cruelties inflicted by the people of Makkah, he رَضِىَ اللهُ تَعَالٰى عَنْهُ said, 'I have left my country and I will continue to wander in the vast earth of the Almighty, worshipping Him.' Ibn Daghnah said, 'Neither should you leave your country nor can anyone force you into exile. You ease the burden for others; you show hospitality to the guests of the Haram; you earn a livelihood and provide the poor and the destitute with financial aid; and you help every rightful person. Come back to Makkah along with me; I will give you refuge.'

Ibn Daghnah insisted and brought him back to Makkah where he said to disbelievers, 'I have given refuge to Abu Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ. Beware! No one can cause

[1] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 33

him any harm.' The disbelievers of Makkah said, 'We agree to it on condition that Abu Bakr will recite the Holy Quran secretly in his home so that our women and children will not listen to the Quran.' Ibn Daghnah accepted the condition and Sayyiduna Abu Bakr رَضِیَ اللّٰہُ تَعَالٰی عَـنْـهُ recited the Holy Quran in his home for a few days. However, he رَضِیَ اللّٰہُ تَعَالٰی عَـنْـهُ felt anxious, thinking that false gods, Laat and 'Uzza, were being worshipped openly but the Real Lord was being worshipped secretly inside home. Hence using the courtyard outside his home as Masjid, he رَضِیَ اللّٰہُ تَعَالٰی عَـنْـهُ started reciting the Holy Quran aloud during Salahs, drawing a crowd of women and children of the disbelievers of Makkah. They would listen to the Quran. Noticing it, disbelievers called Ibn Daghnah and complained, 'Abu Bakr recites the Holy Quran outside his home and a crowd of our women and children gathers to listen to it, which offends us deeply. Therefore, either you restrict him to reciting the Quran inside his home or you do not give him refuge anymore.' Therefore, Ibn Daghnah said to Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَـنْـهُ, 'O Abu Bakr! Recite the Quran secretly inside your home; otherwise, I will no longer give you refuge. Disbelievers will harm you and I will not be responsible for that.' Listening to it, Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَـنْـهُ said, 'O Ibn Daghnah! Even if you do not provide me with refuge, the refuge of Allah عَزَّوَجَلَّ is sufficient for me. I am pleased with His will.'[1]

Sayyiduna Hamzah became Muslim

During the sixth year of the declaration of Nubuwwah, Sayyiduna Hamzah and Sayyiduna 'Umar رَضِیَ اللّٰـهُ تَعَالٰی عَـنْهُمَا joined the fold of Islam, greatly enhancing the prestige and respect of Muslims. Among the uncles of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyiduna Hamzah had great affection for him (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم). He رَضِیَ اللّٰہُ تَعَالٰی عَـنْـهُ was born two or three years before the blessed birth of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. As Sayyidatuna Suwaybah also breastfed him (رَضِیَ اللّٰہُ تَعَالٰی عَـنْـهُ), he رَضِیَ اللّٰہُ تَعَالٰی عَـنْـهُ was also a Rada'ee [رَضَاعِی] brother of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Sayyiduna Hamzah رَضِیَ اللّٰہُ تَعَالٰی عَـنْـهُ was very strong and bold and was very fond of hunting. In the early morning, he would go hunting with his bow and arrows and would return in the evening. Then, performing the Tawaf of the Ka'bah, he رَضِیَ اللّٰہُ تَعَالٰی عَـنْـهُ would attend the gathering of the leaders of the Quraysh for a while. One day, he returned from the hunting ground

[1] Sahih Bukhari, Kitab-ul-Kifalah, vol. 2, pp. 75, Hadees 2297

as usual and was informed by the slave-girl of Ibn Jud'aan and by his own sister, Sayyidatuna Safiyyah رَضِىَ اللهُ تَعَالٰى عَنْهَا, that Abu Jahl had blasphemed [i.e. insulted] and disrespected his nephew Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. This made his blood boil. Immediately, he reached the Masjid-ul-Haraam with his bow and arrows and hit Abu Jahl over the head with his bow so hard that his head started bleeding. He رَضِىَ اللهُ تَعَالٰى عَنْهُ then roared, 'You have sworn at my nephew! Don't you know I am also a follower of his religion?' Seeing it, some people from the tribe of Bani Makhzoom stood up for Abu Jahl but Abu Jahl suspected that a war might break out with the Bani Haashim. Hence he prevented them from fighting with Sayyiduna Hamzah رَضِىَ اللهُ تَعَالٰى عَنْهُ, saying, 'O Bani Makhzoom! Leave Hamzah. I have really sworn at his nephew violently today.'[1]

After Sayyiduna Hamzah رَضِىَ اللهُ تَعَالٰى عَنْهُ became Muslim, he رَضِىَ اللهُ تَعَالٰى عَنْهُ started reciting the following couplets loudly:

حَمِدْتُّ اللّٰہَ حِیْنَ ھَدٰی فُؤَادِیْ   اِلَی الْاِسْلَامِ وَالدِّیْنِ الْحَنِیْفِ

Translation: I glorified Allah عَزَّوَجَلَّ at the time when He عَزَّوَجَلَّ guided my heart towards Islam and the Deen-e-Haneef.

اِذَا تُلِیَتْ رَسَائِلُہٗ عَلَیْنَا!   تَحَدَّرَ دَمْعُ ذِی اللُّبِّ الْحَصِیْفِ

Translation: When the commandments of Islam are read to us, tears stream from the eyes of the perfectly wise ones.

وَ اَحْمَدُ مُصْطَفًی فِیْنَا مُطَاعٌ   فَلَا تَغْشَوْہُ بِالْقَوْلِ الْعَنِیْفِ

Translation: Beloved Ahmad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is leading us. So (O disbelievers!) Do not try to dominate him by talking nonsense.

[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 477; Dalaail-un-Nubuwwah lil-Bayhaqi, vol. 2, pp. 213

فَلَا وَاللّٰهِ نُسْلِمُهٗ لِقَوْمٍ!   وَ لَمَّا نَقْضِ فِيْهِمْ بِالسُّيُوْفِ

Translation: So by Allah عَزَّوَجَلَّ! We will not hand him over to disbelievers. We have not yet fought a decisive battle against them with our swords.[1]

Sayyiduna 'Umar embraced Islam

Two days after Sayyiduna Hamzah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ embraced Islam, Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was also blessed with the wealth of Iman. How he embraced Islam has been differently narrated by various narrators. It is narrated: One day, carrying his unsheathed sword in extreme anger, he went to martyr the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم with the very same sword. On the way, he came across Sayyiduna Nu'aym Bin 'Abdullah Qurayshi رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ who had become Muslim but Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was unaware of it. Sayyiduna Nu'aym Bin 'Abdullah Qurayshi رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ asked, 'O 'Umar! Where are you going in this hot sunshine with your sword unsheathed?' He replied, 'I have today come out of my home to assassinate [i.e. to murder] the founder of Islam.' Sayyiduna Nu'aym Bin 'Abdullah Qurayshi رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'Do you know that your own sister 'Fatimah Bint Al-Khattab' and your brother-in-law 'Sa'eed Bin Zayd' have also become Muslim?' Listening to it, he reached the home of his sister and knocked on the door. Some Muslims were reciting the Holy Quran secretly in home. Listening to the voice of Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, all became fearful and hid here and there, leaving the pages of the Quran. His sister opened the door. He shouted, 'You are the enemy of your own life! Have you also accepted Islam?' Then, grabbing the beard of his brother-in-law and throwing him to the ground, he sat on his chest and began to beat him. His sister ran to save her husband, so he slapped her on the face so hard that her earring broke and fell down and her face was covered in blood. His sister said in a straightforward way, 'O 'Umar! Do whatever you can. We have accepted Islam from the bottom of our heart and will never abandon it.'

Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ saw the blood-stained face of his sister and heard what she had said in an extremely determined way, so he was overwhelmed and his heart melted. He remained silent for a while. Then he said, 'Show to me what you

[1] Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 120, 121

were reciting.' His sister placed the pages of the Quran in front of him. He picked them up, and his eye fell on the Ayah 'سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ'[1]. Each and every word of this Ayah pierced his heart, inspiring him to believe them to be true. It was as if each and every hair of his body trembled. When he saw the Ayah 'اٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ'[2], he was extremely overwhelmed and called out spontaneously 'اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ'. At that time, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was staying at the home of Sayyiduna Arqam Bin Abu Arqam رَضِىَ اللهُ تَعَالٰى عَنْهُ. Sayyiduna 'Umar رَضِىَ اللهُ تَعَالٰى عَنْهُ came out of the home of his sister and reached the home of Sayyiduna Arqam. The door was locked. He knocked on it. People peeped through the chink in the door and saw that Sayyiduna 'Umar رَضِىَ اللهُ تَعَالٰى عَنْهُ was standing with an unsheathed sword in his hand. No one could dare to open the door but Sayyiduna Hamzah رَضِىَ اللهُ تَعَالٰى عَنْهُ said loudly, 'Open the door and let him come in. If he has come with a good intention, he will be welcomed; otherwise, his head will be cut off with his own sword.'

As soon as Sayyiduna 'Umar رَضِىَ اللهُ تَعَالٰى عَنْهُ came in, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came forward, held his arm and said, 'O the son of Khattab! You become a Muslim. For how long will you continue to oppose me?' Sayyiduna 'Umar رَضِىَ اللهُ تَعَالٰى عَنْهُ recited the Kalimah loudly. The Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم exclaimed in delight, 'اَللّٰهُ اَكْبَر'. All those present replied to the slogan of Takbeer so loudly that the mountains of Makkah echoed with it. Sayyiduna 'Umar رَضِىَ اللهُ تَعَالٰى عَنْهُ said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Why should we hide from disbelievers at the time of worshipping the Almighty? Please get up! Let's go to the Ka'bah and worship the Almighty openly. By Allah عَزَّوَجَلَّ! I will now openly make announcement about my reversion[3] to Islam in all those gatherings of disbelievers I used to oppose Islam in.' Therefore, the Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, accompanied by a group of companions in two lines, went towards the Masjid-ul-Haraam. Sayyiduna

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[1] Whatever is in the heavens and in the earth glorifies Allah; and only He is the Honourable, the Wise.
[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Hadeed, Ayah 1)

[2] Believe in Allah and His Messenger
[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Hadeed, Ayah 7)

[3] i.e. acceptance of Islam

Hamzah and Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا were at the front of the first and the second line respectively. They entered the Masjid-ul-Haraam in this wonderful way and offered Salah. In the Haram of the Ka'bah and in the presence of the polytheists, Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ announced openly that he had become Muslim. Listening to it, disbelievers ran at him from all directions and began to beat him. Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ also fought against them. A great uproar was provoked. Meanwhile, Abu Jahl who was the maternal uncle of Sayyiduna 'Umar came and asked about the uproar. People told him that 'Umar had embraced Islam and the angry crowd had attacked him for that reason. Listening to it, Abu Jahl stood in the Hateem of the Ka'bah and, gesturing with his sleeve, announced, 'I have given refuge to my nephew, 'Umar.' Hearing this announcement made by Abu Jahl, the crowd dispersed. Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ stated, 'After I embraced Islam, I often beat disbelievers and was beaten by them. At last, Allah عَزَّوَجَلَّ made Islam dominant over disbelief.'[1]

There is another report of how Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ accepted Islam. He stated: In the state of disbelief, I was present near the idols of the Quraysh. A person brought a baby cow and slaughtered it mentioning the names of idols. Shouting very loudly, someone said, 'یَا جَلِیْحُ اَمْرٌ نَّجِیْحٌ رَجُلٌ فَصِیْحٌ یَقُوْلُ لَآ اِلٰہَ اِلَّا اللّٰہُ'. Hearing it, people fled but I was determined to know about it. The voice came once again, 'یَا جَلِیْحُ اَمْرٌ نَّجِیْحٌ رَجُلٌ فَصِیْحٌ یَقُوْلُ لَآ اِلٰہَ اِلَّا اللّٰہُ' translation: O bitter enemy! There is something that leads to success, i.e. an eloquent man is saying 'لَآ اِلٰہَ اِلَّا اللّٰہُ'. Except me, there was no one near the idols. Soon after this, the Holy Nabi صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم made the declaration of Nubuwwah. Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was very much impressed with it. Hence it must have inspired him to embrace Islam.[2]

When the disbelievers of Makkah caused too much harm to Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, 'Aas Bin Waa`il Sahmi who was his supporter in the pre-Islamic era of ignorance also gave him refuge. Hence he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ became safe from the attacks of disbelievers.[3]

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[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 5-10; Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 125, 126

[2] Sahih Bukhari, Kitab Manaqib-ul-Ansaar, vol. 2, pp. 578, Hadees 3866

[3] Sahih Bukhari, Kitab Manaqib-ul-Ansaar, vol. 2, pp. 578, Hadees 3864; summarised

Shi'b Abi Taalib 7 Nabawi

During the seventh year of the declaration of Nubuwwah, the disbelievers of Makkah noticed that the number of Muslims was increasing day by day and extremely brave men of the Quraysh, i.e. Sayyiduna Hamzah and Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا had also joined the fold of Islam. They became very angry and lost temper. All the leaders of the Quraysh and other disbelievers of Makkah decided to isolate the family of the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, forcing them into living at a narrow and dark place and preventing them from having access to any food and drink so that they would be ruined completely. Therefore, following this cruel suggestion, all the leaders of the Quraysh made the following agreement:

Unless the Bani Haashim hand over the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم to them in order to be killed, (a) no one will marry to anyone from the family of the Banu Haashim; (b) no one will sell anything to them nor will anyone purchase anything from them; (c) no one will meet them nor will anyone say Salam to them and nor will anyone talk to them (d) no one will let any food and drink reach them.

Mansur Bin 'Ikramah wrote the text of the agreement which was signed by all the leaders of the Quraysh and was displayed inside the Ka'bah. Under coercion [i.e. pressure], Abu Taalib along with the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and all other relatives took refuge in the valley called 'Shi'b Abi Taalib' [شِعْب اَبِی طَالِب]. Except Abu Lahab, other disbelievers of the Banu Haashim favoured the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in this issue in order to defend the family honour. All of them started living in the narrow and dark valley like prisoners. These were very tough times and the Banu Haashim faced this situation for three years. The Banu Haashim used to boil leaves and dry pieces of leather and eat them. Their children would cry day and night in extreme hunger and thirst but stone-hearted and cruel disbelievers would not give them anything and would keep a watch so that no food and drink could reach them.[1]

The Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and the Banu Haashim endured these severe hardships for three consecutive years. At last, some kind-hearted people of the Quraysh had pity on the Banu Haashim and launched a campaign for breaking this

[1] Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 126

unfair and unjust agreement. Therefore, Hishaam Bin 'Amr 'Aamiri, Zuhayr Bin Abi Umayyah, Mut'im Bin 'Adee, Abul Bakhtari, Zam'ah Bin Al-Aswad, etc. went to the Haram of the Ka'bah together. Zuhayr who was maternal grandson of 'Abdul Muttalib delivered an emotional speech in which he said addressing the disbelievers of the Quraysh, 'O people! We are living a comfortable life but the children of the Banu Haashim are crying in extreme hunger and thirst. It is absolutely unfair. By Almighty! I will no longer overlook it. That unjust agreement will now be torn into pieces and trampled underfoot.' Listening to it, Abu Jahl warned him in anger, 'Beware! You can never even touch the agreement.' Zam'ah shouted at Abu Jahl so angrily that he became silent. Similarly, Mut'im Bin 'Adee and Hishaam Bin 'Amr also spoke angrily to Abu Jahl and Abul Bakhtari also said in a clear way, 'O Abu Jahl! Neither we were pleased with this unfair agreement nor will we follow it now.'

Among the crowd was sitting Abu Taalib at a side. He said, 'O people! My nephew Muhammad (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) says that insects have eaten the manuscript of the agreement, and nothing is left from it except the name of the Almighty. I am of the opinion that you bring the manuscript and see it. If insects have really eaten it, then you should tear it and throw it away. And if what my nephew says turns out to be wrong, then I will hand him over to you.' Listening to it, Mut'im Bin 'Adee went into the Ka'bah and brought the manuscript of the agreement. Everyone saw that insects had eaten the entire agreement except the name of Allah عَزَّوَجَلَّ. Tearing it into pieces, Mut'im Bin 'Adee threw it away in the presence of all people. Afterwards, despite being in the state of disbelief at that time, some of the brave and armed men of the Quraysh went to the valley and brought back each and every person of the Banu Haashim who started living in their homes once again. This incidence took place in 10 Nabawi. Mansur Bin 'Ikramah who had written the agreement was punished by the Almighty. His hand went numb and ceased to function.[1]

The year of grief 10 Nabawi

After the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came out of 'Shi'b Abi Taalib' and remained peacefully at his home from the cruelties of disbelievers just for a few days, Abu

[1] Madarij-un-Nubuwwah, vol. 2, pp. 46

Taalib fell ill and passed away within the period of eight months. The death of Abu Taalib was a huge shock to the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم because Abu Taalib had brought him up very affectionately and had helped him selflessly at every stage of life, defending him strongly against his enemies. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم could not forget all these things.

End of Abu Taalib

When Abu Taalib suffered from the deadly disease, the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came to him and said, 'O my uncle! Recite the Kalimah. It is the Kalimah by which I will insist in the Divine court that you be forgiven.' At that time, Abu Jahl and 'Abdullah Bin Abi Umayyah were also present near Abu Taalib. Both of them said to Abu Taalib, 'O Abu Taalib! Are you going to abandon the religion of 'Abdul Muttalib?' These two continued to talk to Abu Taalib and he did not recite the Kalimah. His dying words were, 'I believe in the religion of 'Abdul Muttalib.' As soon as he uttered these words, his soul left his body. Deeply shocked, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'I will continue to pray for your forgiveness unless Allah عَزَّوَجَلَّ prohibits me from it.' Thereafter, the following Ayah was revealed:

مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ

وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ﴿۱۱۳﴾

It does not befit the Prophet and those who believe, to seek forgiveness for the polytheists; even if they are (their) relatives, since it has become clear to them that they are the inmates of Hell.[1]

[Kanz-ul-Iman (Translation of Quran)] (Part 11, Surah At-Taubah, Ayah 113)

Sayyidatuna Khadijah passed away

The heart of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was still aching for Abu Taalib. Just three or five days after his death, Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰى عَنْهَا also passed away. After

[1] Sahih Bukhari, Kitab Manaqib-ul-Ansaar, vol. 2, pp. 583, Hadees 3884; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 38, 42; summarised

Abu Taalib, she was the next most sincere helper and supporter of the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم in Makkah. She spent her wealth as well as her time serving the Greatest Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. When there was no sincere advisor and comforter of the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم in the world, she would sympathize and comfort him at that time. Extremely saddened by the demise [i.e. death] of Abu Taalib and Sayyidatuna Khadijah, he صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم named that year 'عام الحزن' i.e. *the year of grief*.

Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا passed away in the month of Ramadan 10 Nabawi at the age of 65. She was buried at Hajoon (in the Jannat-ul-Ma'la). The Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم descended into her grave and buried her with his own blessed hands.[1]

Journey to Taif, etc.

Due to the disobedience, defiance and enmity of the people of Makkah, he صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم felt disappointed that they would not embrace Islam. Hence, he صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم went to the outskirts[2] of Makkah in order to preach Islam over there. He صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم went to different areas including Taif. During his journey to Taif, he صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم was accompanied by his slave – Sayyiduna Zayd Bin Haarisah رَضِیَ اللهُ تَعَالٰی عَنْهُ. Taif was the city of the rich and the upper class. Among well-to-do [i.e. rich] families, the family of 'Amr' was considered the chief of all other tribes. These were three brothers whose names were 'Abd-e-Yaleel [عَبْدِ يَالِيْل], Mas'ood and Habib. He صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم went to these three brothers and invited them to Islam but they did not accept his invitation. Instead, they gave a very improper and blasphemous [i.e. disrespectful] reply. These unfortunate people even provoked a gang of Taif into tormenting him. This vicious and violent gang surrounded him and started stoning him until his blessed feet were covered in blood.[3] His blessed socks and slippers were also filled with blood. When he صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم sat down in severe pain, they would grab his blessed arm and make him stand up. When he صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم started walking again, they would start stoning him again, taunting, swearing, clapping

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[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 48

[2] An area where people live that is outside the centre of a city.

[3] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 50, 51

and laughing. Sayyiduna Zayd Bin Haarisah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would run to shield [i.e. protect] him by standing ahead of and behind him. He was also covered in blood and lost control. At last, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم took refuge in an orchard of grapes which was owned by 'Utbah Bin Rabee'ah - a famous disbeliever of Makkah. Seeing the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in this condition, 'Utbah Bin Rabee'ah and his brother Shaybah Bin Rabee'ah had pity on him. Despite being disbelievers, they allowed him to stay in their orchard because of their relationship with him. They also sent a bunch of grapes to him through their Christian slave, 'Addaas. Reciting 'بِسْمِ اللّٰہ', he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم took the bunch. Seeing it, 'Addaas said in surprise, 'People in this locality do not say these words.' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked him, 'Where do you come from? 'Neenawa' [نِیْنَوٰی], 'Addaas replied. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'That is the city of Yunus Bin Matta عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام who was also a Nabi of the Almighty like me.' Listening to it, 'Addaas began to kiss the blessed hands and feet of the Blessed Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and instantly became Muslim, reciting the Kalimah.[1]

During the same journey, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم reached the place called 'Nakhlah' where he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم recited the Holy Quran in Tahajjud Salah at night. A group of jinns from 'Naseebayn' came. Listening to the Holy Quran, all of them became Muslims. These jinns then returned and informed their nation about it. Then, large groups of jinns came to Makkah and accepted Islam. Allah عَزَّوَجَلَّ has mentioned it in the beginning Ayahs of Surah Al-Jinn.[2]

He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم stayed at 'Nakhlah' for a few days. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم then came to the place called 'Hira' and sent a message to a prominent chief of the Quraysh, Mut'im Bin 'Adee, asking him whether he could give refuge to him. It was a custom for the Arabs to not refuse if anyone sought refuge or support from them, no matter the refuge-seeker was a bitter enemy of theirs. Therefore, Mut'im Bin 'Adee gave refuge to him and ordered his sons to get armed with weapons and go to Haram. He then himself went riding a horse, brought the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم to Makkah and took him to the Haram of the Ka'bah and announced publicly, 'I have given refuge to Muhammad.' After that, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم kissed the Hajar-e-

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1 Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 136, 137

2 Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 137, 138

Aswad calmly, performed the Tawaf of the Ka'bah and offered Salah in the Haram. Then, armed with swords, Mut'im Bin 'Adee and his sons escorted [i.e. took] him to his blessed home.[1]

Much later on, Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللهُ تَعَالٰی عَنْهَا once respectfully asked the Holy Nabi صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم: 'Ya Rasoolallah! Was any day tougher on you than even the day of the battle of Uhud?' He صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم replied, 'Yes, O 'Aaishah! The day, when I invited the chief of Taif, 'Abd-e-Yaleel, to Islam in Taif, was tougher on me than even the day of the battle of Uhud. He rejected invitation to Islam disrespectfully and the people of Taif stoned me. I continued to walk with my head lowered, overcome with grief. When I reached the place called 'Qarn-us-Sa'alib' [قرن الثعالب] I found some relief. I lifted my head and saw a cloud above me, giving me shade. Sayyiduna Jibra`eel عَلَيْهِ السَّلَام called me from within the cloud and said, 'Allah عَزَّوَجَلَّ has heard what your nation has said and replied. Now the angel of mountains is present in your court so that he will carry out your order.' He صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم stated: The angel of mountains said Salam to me and then said, 'O Muhammad (صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم)! Allah عَزَّوَجَلَّ has heard what your nation has said and replied and Allah عَزَّوَجَلَّ has sent me to your court so that I will carry out whatever you order. If you want me to turn upside down both of the mountains on them (i.e. the Abu Qubays and Qu'ayqu'aan [قعيقعان] mountains) called 'Akhshabayn' [اَخْشَبَيْن], I am ready to do it'.

Listening to it, he صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم replied, 'No. I hope that Allah عَزَّوَجَلَّ will create such bondmen from among their generations who will worship only Allah عَزَّوَجَلَّ and will not commit polytheism.'[2]

Islamic preaching among tribes

During the season of Hajj, tribes from far-flung areas of Arabia would gather in Makkah. The Beloved and Blessed Rasool صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم would visit all tribes, inviting them to Islam. Similarly, many fairs used to be held in Arabia and attended

[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 66; summarised

[2] Sahih Bukhari, vol. 2, pp. 386, Hadees 3231; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 51, 52; summarised

by the tribesmen of far-flung areas. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would also go to these fairs in order to preach Islam. Some of the big fairs in which he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم invited the Arab tribes to Islam included 'Ukaaz [عُكَاظ], Majannah [مَجَنَّه], Zul-Majaaz [ذُوالمَجَاز]. Similarly, some other tribes which he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم invited to Islam also included Banu 'Aamir, Muharib, Fazaarah, Ghassaan, Murrah, Sulaym, 'Abs [عَبْس], Banu Nasr, Kindah, Kalb, 'Uzrah, Hadaarimah, etc. But wherever he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went, his uncle, Abu Lahab, followed him about. When he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم started delivering a speech to any tribe, Abu Lahab would call out, 'He has deviated from the religion and is a liar.'[1]

When he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to the tribe Banu Zuhl Bin Shayban, Sayyiduna Abu Bakr Siddeeq رَضِیَ اللهُ تَعَالٰی عَنْهُ accompanied him. The chief of this tribe 'Mafrooq' became attentive towards him and asked, 'O Qurayshi brother! Which is the religion you invite people to?' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The Almighty is One and I am His Rasool.' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then recited some Ayahs of Surah Al-An'aam. All of those people were very much impressed with the speech and the Ayahs. However, they said, 'How can we instantly give up our ancestral religion we have been practicing for ages? We are the people of the Persian king, Kisra, and are under his rule. We have made the agreement that we will remain under his rule only.' Anyway, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم praised them for their frankness and said that the Almighty would help and assist His religion.[2]

Chapter 5
Light of the sun of Risalah in Madinah

The old name of Madinah was 'Yasrib'. When he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم resided in it, it was named 'Madina-tun-Nabi (i.e. the city of the Nabi)'. Historically, it is an ancient city. When he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم made the declaration of Nubuwwah, two Arab tribes,

[1] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 73; As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 168; summarised

[2] Ar-Raud-ul-Unuf (translated), vol. 2, pp. 348

namely the Aws and the Khazraj and some Jews used to live there. Like the disbelievers of Makkah, the Aws and the Khazraj were also idol-worshippers, whereas Jews were the 'people of the book'. Previously, the Aws and the Khazraj used to live together in greater unity but gradually battles began between them, something common among the Arabs. The last battle, historically known as 'The Battle of Bu'aas [بُعَاس]', was so fierce and intense that almost all the brave and famous men of these tribes lost their lives, causing them to become weak. Although the Jews were in a very small number, they were educated and hence were always dominant over the Aws and the Khazraj.

After the Aws and the Khazraj embraced Islam, all of their old differences were removed by virtue of the guidance and sacred teachings of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Both of these tribes started living together in unity once again. As they supported Islam very much and assisted Muslims in every possible way, spending their wealth as well as time, they were given the title of 'Ansaar'[1] by the Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Holy Quran also praised these fortunate and faithful supporters of Islam at several places for their selfless and sincere help to the Rasool and Muslims. By Shari'ah, it is essential for the entire Muslim Ummah to have affection and reverence for the Ansaar. (رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم اَجْمَعِيْن)

How Islam spread in Madinah?

Although the Ansaar were previously idol-worshippers, they knew because of intermingling [i.e. mixing] with the Jews that the Last and the Final Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was going to be sent in the world. The Jews would often threaten that they would join the army of the Last Nabi after the declaration of his Nubuwwah and would wipe the Aws and the Khazraj off the face of the earth because of their idol-worship. For this reason, these two tribes as well as the Jews were waiting for the Last Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

In 11 Nabawi, the Beloved and Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to Mina as usual in order to invite Arab tribes to Islam who had come to perform Hajj. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم recited the Ayahs of the Holy Quran to people, inviting them to Islam. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ

[1] i.e. those who help

وَاٰلِهٖ وَسَلَّم was present in Mina near the 'Uqbah valley where the Masjid 'Uqbah is situated today. Meanwhile, six men from the tribe of Khazraj came to him. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked them about their name and family background. Then, reciting some Ayahs of the Holy Quran, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم invited them to Islam. They were very impressed with it and said to each other, 'He is certainly the Last Nabi the Jews had been giving the good news about. We should accept Islam without delay in case the Jews accept it before us.' Saying this, all of them became Muslims together. Having come to Madinah, they also invited their families and relatives to Islam. The names of those six fortunate individuals were as follows:

1. Sayyiduna 'Uqbah Bin 'Aamir Bin Naabi
2. Sayyiduna Abu Umamah As'ad Bin Zurarah
3. Sayyiduna 'Awf Bin Haaris
4. Sayyiduna Raafi' Bin Maalik
5. Sayyiduna Qutbah Bin 'Aamir Bin Hadeedah
6. Sayyiduna Jabir Bin 'Abdullah Bin Riyaab.[1] (رَضِیَ اللّٰہُ تَعَالٰی عَنْھُم اَجْمَعِیْن)

The first Bay'at 'Uqbah

The next year, i.e. 12 Nabawi, on the occasion of Hajj, 12 men from Madinah accepted Islam secretly on the same valley in Mina and pledged allegiance [i.e. Bay'at] to the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. In Islamic history, it is known as 'Bay'at-e-'Uqbah Aula'.

They also requested the Greatest and the Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to send anyone who could teach Islamic commandments and rulings to them. Therefore, the Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent Sayyiduna Mus'ab Bin 'Umayr رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ to Madinah along with them. He رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ stayed in Madinah at the home of Sayyiduna As'ad Bin Zurarah رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ and went to each and every home of the Ansaar, preaching them about Islam. Every day, one or two new persons joined the fold of Islam. Gradually, Islam spread from Madinah to Quba at each and every home.

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[1] Madarij-un-Nubuwwah, vol. 2, pp. 51-52; Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 141

The chief of the Aws tribe was Sayyiduna Sa'd Bin Mu'aaz رَضِیَ اللهُ تَعَالٰی عَنْهُ who was very brave and influential. Sayyiduna Mus'ab Bin 'Umayr رَضِیَ اللهُ تَعَالٰی عَنْهُ invited him to Islam. At first, he expressed hatred and turned down his invitation but his heart melted when Sayyiduna Mus'ab Bin 'Umayr رَضِیَ اللهُ تَعَالٰی عَنْهُ recited the Holy Quran to him. He became so impressed that he accepted Islam. After he became Muslim, his tribe 'Aws' also embraced Islam.

The same year on 27th night of Rajab, according to a strong opinion, the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم was blessed with Mi'raaj [i.e. the Ascension] with his blessed body in the state of wakefulness. During the same journey of the Ascension, five Salahs were declared Fard, which would be described in detail in the chapter of Mu'jizaat [i.e. miracles], اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.

The second Bay'at 'Uqbah

After a year, in 13 Nabawi on the occasion of Hajj, almost 72 persons from Madinah pledged allegiance [i.e. Bay'at] to the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم on the same valley in Mina, hiding from the idol-worshippers of their community. They promised the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'We will sacrifice our life for the protection of yours and Islam.' On this occasion, Sayyiduna 'Abbas رَضِیَ اللهُ تَعَالٰی عَنْهُ, who as an uncle of the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم and had not yet accepted Islam, was also present. Addressing the people of Madinah, he said, 'Look! Muhammad (صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is highly respected and revered in the Bani Haashim. We have always protected him bravely and boldly against his enemies. Now you people wish to take him to your city, but beware! If you can remain loyal to him till your death, that is fine; otherwise, you should be parted from him right now.' Listening to it, Sayyiduna Bara Bin 'Aazib رَضِیَ اللهُ تَعَالٰی عَنْهُ became emotional and said, 'We have grown up with swords.' Then Sayyiduna Abul Haysam رَضِیَ اللهُ تَعَالٰی عَنْهُ interrupted Sayyiduna Bara Bin 'Aazib رَضِیَ اللهُ تَعَالٰی عَنْهُ and said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم! We people have old relationship with the Jews. Obviously, this relationship will end after we have accepted Islam. We fear that you might leave us and return to your hometown after Allah عَزَّوَجَلَّ has granted you domination.' Listening to it, the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied with a smile on his blessed face, 'Rest assured [i.e. do not worry]. Your blood is my blood.

Believe that I will not leave you alone. I am yours and you are mine; your enemy is my enemy; and your friend is my friend.'[1]

While the Ansaar were pledging allegiance [i.e. Bay'at], Sayyiduna Sa'd Bin Zurarah or Sayyiduna 'Abbas Bin Nadlah [نَضْلَه] said, 'O my brothers! Do you know what are you going to do by pledging allegiance [Bay'at]? Keep it in mind that this is the declaration of war against the Arab as well as the non-Arab world.' The Ansaar replied with absolute determination and enthusiasm, 'Yes, we are pledging allegiance to the same thing.' After they pledged allegiance, 12 men from them were declared chiefs by the Greatest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Nine of them belonged to the tribe Khazraj, whereas the remaining three were from the tribe Aws. The blessed names of them were as follows:

Khazraj tribe: (1) Abu Umaama As'ad Ibn Zuraarah (2) Sa'd Ibn Rabi' (3) 'Abdullah Ibn Rawaaha (4) Raafi' Ibn Malik (5) Bar'aa Ibn Ma'roor (6) 'Abdullah Ibn 'Amr (7) Sa'd Ibn Ubaadah (8) Munzir Ibn 'Umar (9) Ubaadah Ibn Saabit

Aws tribe: (10) Usayd Ibn Hudayr (11) Sa'd Ibn Khaysamah (12) Abul Haysam Ibn Tayhaan (رَضِیَ اللّٰہُ تَعَالٰی عَنْهُم اَجْمَعِيْن)

Thereafter, all of them went to their respective camps. The next morning, the Quraysh became aware of it and got furious [i.e. very angry]. They asked the people of Madinah angrily, 'Have you pledged allegiance [Bay'at] to Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم), declaring war against us?' Some of the fellows of the Ansaar who had not become Muslim denied any knowledge of it. Listening to it, the Quraysh returned but they lost temper when they investigated and enquired about it and discovered that some of the Ansaar had really pledged allegiance [Bay'at]. Hence they chased those who had pledged allegiance in order to arrest them but they could not catch anyone except Sayyiduna Sa'd Bin 'Ubadah رَضِیَ اللهُ تَعَالٰی عَنْهُ. Bringing him to Makkah, the Quraysh kept him in captivity [i.e. imprisonment]. When Jubayr Bin Mut'im and Haaris Bin Harb Bin Umayyah became aware of it, they said, 'For God's sake! Release Sa'd Bin 'Ubadah immediately; otherwise, you will lose trade

[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 175, 176; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 85-88

with Syria.' Listening to it, the Quraysh released Sayyiduna Sa'd Bin 'Ubadah رَضِیَ اللهُ تَعَالٰی عَنْهُ who then reached Madinah safe and sound.

Migration to Madinah

After Madinah became a safe haven [i.e. place] for Muslims, the Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم allowed all of his companions to migrate to Madinah from Makkah. The first was Sayyiduna Abu Salamah رَضِیَ اللهُ تَعَالٰی عَنْهُ. Then, other people also departed for Madinah one after another. When the disbelievers of the Quraysh became aware of it, they started obstructing migrating Muslims but the Muslims continued to migrate secretly. Within a period of time, many companions reached Madinah. Only those Muslims remained in Makkah who were either imprisoned by disbelievers or were too poor to migrate.

As the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم had not yet received the Divine commandment of migration, he صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم remained in Makkah. He صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم also prevented Sayyiduna Abu Bakr Siddeeq and Sayyiduna 'Ali رَضِیَ اللهُ تَعَالٰی عَنْهُمَا from leaving. Hence these two devoted companions also stayed with him in Makkah.

Conference of disbelievers

When the disbelievers of Makkah noticed that the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Muslims had supporters not only in Makkah but also in Madinah, they feared that Muhammad صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم might also go to Madinah and return along with his troops to invade Makkah. Therefore, in order to avoid this danger, the disbelievers of Makkah called a conference in the chamber which was attended by each and every thinker and influential person of Makkah. In particular, Abu Sufyan, Abu Jahl, 'Utbah, Jubayr Bin Mut'im, Nadr Bin Haaris, Abul Bakhtari, Zam'ah Bin Aswad, Hakeem Bin Hizaam, Umayyah Bin Khalaf, etc. and all other leaders of the Quraysh attended the conference. The cursed Satan, disguised as an old man wearing a blanket, also reached the chamber. The leaders of the Quraysh asked him about his name and family background, so he replied, 'I am a Shaykh from Najd. I have come to attend the conference so that I will also give my opinion about this matter of yours.' Listening to it, the leaders of the Quraysh allowed Satan to attend the conference. During the conference, Abul Bakhtari suggested, 'Detain him in a

prison cell with his hands and legs tied and give him food and drink through an opening.' The Shaykh from Najd (i.e. Satan) commented, 'It's not a good suggestion. By God! If you detain him in some house, this news will certainly leak out; and his loyal devotees, when informed about it, will get him released even by sacrificing their lives.'

Abul Aswad Rabee'ah Bin 'Amr 'Aamiri suggested: 'Exile[1] him from Makkah so that he صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم will go to any other city. In this way, we will get rid of him reciting the Quran and preaching Islam.' Listening to it, the Shaykh from Najd turned annoyed and said, 'Curse be upon this suggestion of yours! Don't you know how excellent, inspiring, impressive and effective his preaching is? By God! If you exile him, he will visit the entire Arabia, preaching people about Islam by reciting the Quran. All the tribes will become obedient to him. He will then attack you with a huge army and you will not be able to fight against him. Left with no other option, you will become his slaves. Hence, do not even think of exiling him.'

Abu Jahl said, 'Friends! I have come up with an idea which has not yet occurred to anyone else.' All of them became attentive and asked him curiously, 'What is your opinion?' He continued, 'I am of the opinion that one famous and brave man be chosen from each and every tribe. Together all of them will attack Muhammad (صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم) with their swords, killing him. In this way, responsibility for murder will be on the shoulders of all the tribes. Obviously, the Banu Haashim will not be able to fight against all the tribes in revenge for the murder. Hence, they will certainly accept blood money which will be paid by all of us jointly and easily.'

Abu Jahl said, 'Friends! I have come up with an idea which has not yet occurred to anyone else.'

[1] Force a person to leave their own country.

Listening to this cruel suggestion of Abu Jahl, the Shaykh from Najd leaped with joy and said, 'It is indeed a perfect suggestion. No other suggestion can be acceptable.' Therefore, all the attendees of the conference unanimously approved of it, bringing the conference to an end. Having made this decision, all of them returned to their homes. Mentioning it, Almighty Allah said in the following Ayah of the Holy Quran:

وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ
اَوْ يُخْرِجُوْكَ ؕ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿۳۰﴾

And remember O Beloved, when the disbelievers were scheming against you to either imprison you, or to assassinate you or to banish you; and they were scheming with their technique, and Allah was making His secret plan; and the secret plan of Allah is the best.

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-Anfaal, Ayah 30)

What was the Hidden Plan of Allah عَزَّوَجَلَّ? Read on and see how All-Powerful Allah عَزَّوَجَلَّ protected His Beloved Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, turning the conspiracy of disbelievers into complete failure.

Migration of the Holy Nabi ﷺ

After the conference ended and disbelievers went to their homes, Sayyiduna Jibra`eel came and revealed the commandment of Allah عَزَّوَجَلَّ, 'O Beloved! Do not go to sleep on your bed tonight. Migrate to Madinah.' Hence, in the sunny afternoon, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to the home of Sayyiduna Abu Bakr Siddeeq رَضِىَ اللهُ تَعَالٰى عَنْهُ and said, 'I have to discuss something with you in private.' Sayyiduna Abu Bakr Siddeeq رَضِىَ اللهُ تَعَالٰى عَنْهُ humbly said, 'Ya Rasoolallah! May my parents be sacrificed for you! There is none except your spouse (i.e. Sayyidatuna 'Aaishah رَضِىَ اللهُ تَعَالٰى عَنْهَا. Till that time, the Nikah of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم with Sayyidatuna 'Aaishah رَضِىَ اللهُ تَعَالٰى عَنْهَا had taken place.) He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'O Abu Bakr! Allah عَزَّوَجَلَّ has allowed me to migrate.' Sayyiduna Abu Bakr Siddeeq رَضِىَ اللهُ تَعَالٰى عَنْهُ humbly said, 'May my parents be sacrificed for you! Let me also have the privilege of accompanying you.' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم accepted his request. Sayyiduna Abu Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ had been feeding the

leaves of acacia tree to two she-camels for four months so that he رَضِیَ اللہُ تَعَالٰی عَنْہُ along with the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would migrate, riding on them.' He رَضِیَ اللہُ تَعَالٰی عَنْہُ humbly said, 'Ya Rasoolallah! Please accept one of these she-camels.' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم accepted, saying, 'But I will pay you for it.' Sayyiduna Abu Bakr Siddeeq رَضِیَ اللہُ تَعَالٰی عَنْہُ unwillingly but respectfully agreed to accept the payment. At that time, Sayyidatuna 'Aaishah رَضِیَ اللہُ تَعَالٰی عَنْہَا was too young to make preparations for the journey. Hence her elder sister, Sayyidatuna Asma رَضِیَ اللہُ تَعَالٰی عَنْہَا arranged for the provisions. She kept food in a box. Then, tearing her waistband[1] into two, she tied the box with one part of her waistband and the mouth of the water-bag with the other. It was a great privilege for her and hence she was given the title 'ذات النطاقين' i.e. the female who has two waistbands.

There was a disbeliever, 'Abdullah Bin Urayqat [اُرَیْقَط], who knew routes very well. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم hired him so that he would tell the way. Then, handing over those two she-camels to 'Abdullah Bin Urayqat, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Bring these two she-camels to the cave of Saur after three nights.' Having made all of these arrangements, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came to his blessed home.

Siege of blessed home of blessed Nabi ﷺ

Following their plan, the disbelievers of Makkah besieged the home of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and lay in wait. They wanted to attack him after he had gone to sleep. At that time, only Sayyiduna 'Ali رَضِیَ اللہُ تَعَالٰی عَنْہُ was staying with the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم at home. Although disbelievers were the bitter enemies of the Revered and Renowned Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, they were sure that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was the most honest person. They had so much trust in him that they would entrust their wealth and precious things to him. Hence, at that time, there were many entrusted things at the blessed home. The Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to Sayyiduna 'Ali, 'Go to sleep on my bed covering your body with my green-coloured shawl. After I have left, you give back all the entrusted things of the Quraysh to their respective owners and come to Madinah.'

[1] i.e. a belt-like strip of cloth that fastens around the waist.

Sayyiduna 'Ali knew that disbelievers had intended to kill the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. It was, of course, a very critical and dangerous situation but he رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ was perfectly sure that he رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ would remain alive and reach Madinah because the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had said to him, 'You give back all the entrusted things of the Quraysh to their respective owners and come to Madinah.' Hence, it was like a bed of roses for Sayyiduna 'Ali رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ who slept peacefully and comfortably on bed until morning. Feeling proud of this great deed of his, the lion of Allah, Sayyiduna 'Ali رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ expressed his feelings in his couplets:

وَقَيْتُ بِنَفْسِىْ خَيْرَ مَنْ وَ طِئَ الثَّرٰى وَمَنْ طَافَ بِالْبَيْتِ الْعَتِيْقِ وَ بِالْحَجَرِ

Translation: Endangering my own life, I have protected the one who is the best and the greatest of all those who walk on the earth and perform the Tawaf of the Ka'bah and Hateem.

رَسُوْلُ اِلٰهٍ خَافَ اَنْ يَّمْكُرُوْا بِهٖ فَنَجَّاهُ ذُوالطَّوْلِ الْاِلٰهُ مِنَ الْمَكْرِ

Translation: The Rasool of the Almighty suspected that the disbelievers of Makkah would succeed in their conspiracy against him but the Almighty has protected him from their conspiracy.[1]

After the Revered and Renowned Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم made Sayyiduna 'Ali رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ go to sleep on his bed, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم took a handful of soil and came out of his blessed home, reciting the opening Ayahs of Surah Yaseen. Then, throwing dust on to the heads of besiegers, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went away, unnoticed, unobserved and unharmed. Another person, who was not present in the crowd, informed them that Muhammad (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) had gone. While going, he (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) threw dust on to your heads. When those unfortunate people ran their fingers nervously through their hair, they found dust on their heads.[2]

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[1] Madarij-un-Nubuwwah, chap. 4, vol. 2, pp. 58; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 95; As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 194

[2] Madarij-un-Nubuwwah, chap. 4, vol. 2, pp. 57

After the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came out of his home and reached the place called 'Hazwarah' [حَزْوَرَه], he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stood there and, looking towards the Holy Ka'bah with wistful eyes, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'O Makkah! I hold you the dearest in the entire world. If my nation had not exiled[1] me from you, I would not have resided in any other place except you.' Sayyiduna Abu Bakr Siddeeq رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ also reached there, as was already decided. Noticing that the delicate feet of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم were wounded and fearing that disbelievers might chase them following their footprints, Sayyiduna Abu Bakr رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ made the Beloved Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sit on his shoulders. Then, passing through thorny bushes and climbing the hills that had pointed stones on them, they reached the cave of Saur the same night.[2]

At first, Sayyiduna Abu Bakr Siddeeq رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ entered the cave, cleaned it properly and filled all of its holes with the pieces of cloth torn from his clothing. Then, the Beloved Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم entered the cave and went to sleep with his blessed head placed on the lap of Sayyiduna Abu Bakr Siddeeq رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ. One of the holes of the cave was still not filled, so he رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ placed his heel on it. A snake bit his foot many times through the hole but Sayyiduna Abu Bakr Siddeeq رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ did not remove his foot so that the sleep of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would not be disrupted. However, due to severe pain, some of the drops from the stream of his tears devotedly fell on to the blessed cheek of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم woke up and was anxious to see his companion of the cave in tears. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, 'O Abu Bakr! What happened?' He رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ humbly replied, 'Ya Rasoolallah! Any snake has bitten me.' Listening to it, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم applied his blessed saliva to the wound, and the pain eased instantly. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stayed in this cave for three nights.

Sayyiduna 'Abdullah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ who was a young son of Sayyiduna Abu Bakr Siddeeq رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ would sleep at the mouth of the cave at night and would return to Makkah at early dawn. He would enquire about the conspiracies of the Quraysh and would give the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم whatever information he had, in the evening. Sayyiduna 'Aamir Bin Fuhayrah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ who was a slave of Sayyiduna

[1] To force a person to leave a place

[2] Madarij-un-Nubuwwah, chap. 4, vol. 2, pp. 57; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 108

Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would bring a herd of goats from the pasture to the cave after a considerable part of night passed. Then, the Greatest and Noblest Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and his companion of the cave would drink milk from those goats.

The Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was staying in the cave of Saur. On the other hand, the disbelievers who besieged the home of the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم entered his blessed home on the morning. They found that Sayyiduna 'Ali رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was present on the bed of the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Cruel disbelievers interrogated him for a while and then released him. They then searched for the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم at each and every corner of Makkah and its outskirts. They even reached the cave of Saur. But they did not know that it was as if there was Divinely-provided security at the mouth of the cave. Actually, a spider had built a web at the mouth of the cave and a female-pigeon had laid eggs at a corner. Seeing this scene, the disbelievers of Quraysh said to each other, 'If any human being were present in this cave, so neither the spider would build the web nor would the female-pigeon lay eggs.' Anyway, hearing the footsteps of the disbelievers, Sayyiduna Abu Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ got a bit scared and humbly said, 'Ya Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Now our enemies have come so close to us that they would see us if they only looked towards their feet.' Comforting him, the Greatest and Noblest Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: 'لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا' *do not get scared. Allah عَزَّوَجَلَّ is with us.*

Since then Sayyiduna Abu Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was blessed with so great calmness and peace by Allah عَزَّوَجَلَّ that he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ became quite fearless.[1] These acts of self-sacrifice made by Sayyiduna Abu Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ were beautifully expressed by Sayyiduna Hassaan Bin Saabit Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ – the famous poet of the court of the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم:

وَ ثَانِیُ اثْنَیْنِ فِی الْغَارِ الْمُنِیْفِ وَقَدْ   طَافَ الْعَدُوُّ بِہٖ اِذْ صَاعَدَ الْجَبَلَا

Meaning: And the second of the two (i.e. Sayyiduna Abu Bakr) climbed the mountain and stayed in the great cave when the enemy was very near him.

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[1] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 123 – Summarised; Madarij-un-Nubuwwah, chap. 4, vol. 2, pp. 59

وَ كَانَ حِبَّ رَسُوْلِ اللّٰهِ قَدْ عَلِمُوْا　　　　مِنَ الْخَلَائِقِ لَمْ يَعْدِلْ بِهٖ بَدَلَا

Meaning: And he (i.e. Sayyiduna Abu Bakr) was the beloved companion of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. All creatures know that the Greatest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has not declared anyone else greater than him.[1]

Anyway, on the fourth day, i.e. Monday 1st Rabi'-ul-Awwal, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came out of the cave of Saur. 'Abdullah Bin Urayqat who had already been hired by the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم for taking them to Madinah was present along with the two she-camels, as was decided in advance. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم mounted [i.e. got on] his she-camel while Sayyiduna Abu Bakr and Sayyiduna 'Aamir Bin Fuhayrah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا mounted the other. 'Abdullah Bin Urayqat started walking on foot ahead. Away from main routes, they set out on the journey taking different routes along the shore.[2]

100 Camels reward put up

The disbelievers of Makkah put up 100 camels reward for arresting and bringing Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم). In order to get this huge reward, many greedy people started searching for the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and some of them even travelled far and wide.[3]

Goat of Umm-e-Ma'bad

The next day, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم reached the place called Qadeed where there was the home of Umm-e-Ma'bad 'Aatikah Bint-e-Khalid Khuza'iyyah. She was an elderly lady. In the courtyard of her home, she would sit in a camp where she would serve travellers with food and water. The Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم wanted to buy food from her but she had nothing. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw that there was a very weak goat at a side of her home. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked her, 'Does it produce milk?' Umm-e-Ma'bad replied in the negative. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

[1] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 124

[2] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 128, 129; summarised

[3] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 128, 129

said, 'Should I milk it, if you allow me?' She allowed and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم touched its udder reciting 'بِسْمِ اللّٰه'. In an instant, the udder was full of milk and so much milk was taken from the goat that all drank it and all pots of Umm-e-Ma'bad were full of milk. Seeing this Mu'jizah [i.e. miracle], Umm-e-Ma'bad and her husband embraced Islam.

It is narrated that this goat of Umm-e-Ma'bad remained alive till 18 AH and continued to produce milk. During the caliphate of Sayyiduna 'Umar رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ, a severe drought known as 'عام الرماد' occurred in which there was no milk in the udders of any animal. Even at that time, this goat continued to produce milk every morning and evening.

Horse of Suraqah

Having stayed at the home of Umm-e-Ma'bad, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم resumed his journey. A famous horseman of Makkah, known as Suraqah Bin Maalik Bin Ja'sham, appeared, galloping towards them, chasing. He came near and wanted to attack them but his horse stumbled and he fell down. However, greedy for 100 camels huge reward, he moved forward with the intention of attacking them, but the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم prayed and the foot of his horse sank into the stony ground up to its leg. Witnessing this Mu'jizah [miracle], Suraqah trembled with fear and terror and called out, 'Give me refuge! Give me refuge!' The Nabi of Rahmah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was like the ocean of mercy and benevolence. Seeing him in helplessness and in tears, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم prayed and the foot of his horse became free. Suraqah then humbly said, 'Grant me a piece of writing for protection.' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered Sayyiduna 'Aamir Bin Fuhayrah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ to write a protection note and give it to him. The order was carried out. Putting the note in his quiver, Suraqah then returned. Whoever asked him about the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on the way, he would tell him, 'I went far and wide searching for him thoroughly but I could not find him. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has not gone this way.' At the time of returning, Suraqah also offered some provisions to the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم but he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not accept them.

Although Suraqah did not accept Islam at that time, he felt great respect and reverence for the Greatest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in his heart and was sure that Islam

was a true religion. After Makkah was conquered and the battles of Taif and Hunayn ended, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stayed at Ji'ranah [جِعْرَانَه]. So Suraqah came to the court of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم with the same note of protection. He then accepted Islam along with a large number of his tribesmen and women.

It should be kept in mind that the Revered and Renowned Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave the news of Ghayb about Suraqah Bin Maalik, saying, 'O Suraqah! What will be the condition of yours when you are made to wear both the bracelets of the Iranian king – Kisra.' After many years, Iran was conquered in the reign of Sayyiduna 'Umar Farooq رَضِىَ اللهُ تَعَالٰى عَنْهُ and the bracelets of Kisra were brought in the court of the caliph. So the leader of believers Sayyiduna 'Umar Farooq رَضِىَ اللهُ تَعَالٰى عَنْهُ made him wear the bracelets, saying, 'O Suraqah! Say that praise is for Allah عَزَّوَجَلَّ who has made the Iranian king Kisra lose these bracelets and has enabled Suraqah, a Bedouin, to wear them.' Sayyiduna 'Umar Farooq رَضِىَ اللهُ تَعَالٰى عَنْهُ made him wear the bracelets so that what the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had said would come true. Sayyiduna Suraqah رَضِىَ اللهُ تَعَالٰى عَنْهُ passed away in 24 AH during the reign of Sayyiduna 'Usman-e-Ghani رَضِىَ اللهُ تَعَالٰى عَنْهُ.

Flag of Bareedah Aslami

The Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم approached [i.e. came near] Madinah. 'Bareedah Aslami', driven by greed for 100 camels reward from the Quraysh, came to arrest him along with seventy horsemen from the tribe of Bani Sahm. Coming forward, Bareedah Aslami asked, 'Who are you?' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'I am Muhammad Bin 'Abdullah and a Rasool of Allah عَزَّوَجَلَّ.' Overawed by the dignity and beauty of the Blessed Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Bareedah Aslami instantly accepted Islam, reciting the Kalimah. Then, expressing his wish reverently, he said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! It would be nice if you entered Madinah along with a flag.' Saying this, he took off his turban and tied it to his lance and rode ahead, holding the 'flag' until they reached Madinah. He then asked, 'Ya Rasoolallah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Where will you stay in Madinah?' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'My she-camel has been ordered by Allah عَزَّوَجَلَّ. I will stay wherever she sits.'

Expensive clothing of Sayyiduna Zubayr

During this journey, the Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہ تَعَالٰی عَـنْهُ came across Sayyiduna Zubayr Bin Al-'Awwam رَضِیَ اللّٰہ تَعَالٰی عَـنْهُ who was a son of Sayyidatuna Safiyyah رَضِیَ اللّٰہ تَعَالٰی عَنْهَا, a paternal aunt of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He رَضِیَ اللّٰہ تَعَالٰی عَـنْهُ was returning from Syria along with trade goods. He رَضِیَ اللّٰہ تَعَالٰی عَـنْهُ gifted some beautiful clothes to the Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہ تَعَالٰی عَـنْهُ who accepted them.

Holy Nabi ﷺ in Madinah

The people of Madinah were already aware that the Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had departed for Madinah. Excited and enthusiastic, women and children would look forward to his arrival. They were very anxious and eager to behold [i.e. see] the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They would go out of the city in the early morning every day and would wait for him, ready to welcome him. When the sun shone brightly, they returned home, regretful and wistful. One day, the people of Madinah had returned to their homes after they waited for him. A Jew standing in his castle suddenly saw that the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was riding towards Madinah and was near it. Hence he called out, 'O people of Madinah! The blessed caravan you were anxiously waiting for, has reached.' Listening to it, all the Ansaar, adorned with weapons, came out of their homes excitedly and delightedly in order to welcome him. The whole city echoed with the slogans of Takbeer.

On 12 Rabi'-ul-Awwal, the Beloved and Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم reached the place where the Masjid Quba was and is located today, three miles from Madinah. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stayed at the home of Sayyiduna Kulsoom Bin Hidm رَضِیَ اللّٰہ تَعَالٰی عَـنْهُ who belonged to a family from the tribe of 'Amr Bin 'Awf. The members of the family chanted the slogan 'اَللّٰهُ اَكْبَر' feeling proud that the Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was their guest. Overjoyed, the Ansaar came from the four corners of the city and presented the gift of Salat and Salam to the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Most of the blessed companions رَضِیَ اللّٰہ تَعَالٰی عَـنْهُمْ who had migrated to Madinah before the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم were also staying in that home. Sayyiduna 'Ali رَضِیَ اللّٰہ تَعَالٰی عَـنْهُ also departed from Makkah on the third day after returning the entrusted things of the Quraysh to them, carrying out the order given by the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ also reached Madinah and stayed at the same home. Sayyiduna Kulsoom Bin Hidm رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and his family members continued to show hospitality to these great guests day and night.

اَللّٰہُ اَکْبَر! How blessed gathering it would be at the home of Sayyiduna Kulsoom Bin Hidm رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ where the sovereign of the Rusul and Awliya and the blessed companions were staying! It was as if the moon, the sun and the stars were seeing that blessed gathering in amazement and expressed their feelings like this, 'It is difficult to decide whether the sky is brighter today or the home of Sayyiduna Kulsoom Bin Hidm.' And perhaps each and every child from the family of 'Amr Bin 'Awf had the feelings expressed in the following couplet:

Un kay qadam pay mayn nisar jin kay qudoom-e-naz nay
Ujray huway diyar ko rashk-e-chaman bana diya

Meaning: May I sacrifice my life for the beautiful and blessed feet that have turned the deserted place into a lovey garden!

اَللّٰھُمَّ صَلِّ وَسَلِّمْ وَ بَارِکْ عَلٰی سَیِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّ اٰلِہٖ وَصَحْبِہٖ وَ بَارِکْ وَسَلِّمْ

By the grace of Allah عَزَّوَجَلَّ, you have read about the Makki life of the Makki Madani Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Let me now have the privilege of describing the events and parables of his Madani life in chronological order. Read them brightening your eyes and gladdening your hearts.

'Abdul Mustafa Al-A'zami (in the state of illness)
28 Sha'ban 1395 AH
Ghosi

Madani Life

of the Revered and Renowned Rasool ﷺ

تعالیٰ اللہ ذات مصطفیٰ کا حسن لاثانی
کہ یکجا جمع ہیں جس میں تمام اوصافِ امکانی
دعائے یونسی، خلق خلیلی، صبر ایوبی
جلال موسوی، زہدِ مسیحی، حسن کنعانی

(صلی اللہ تعالیٰ علیہ وسلم)

Chapter 6
The first year of migration – 1 AH

Masjid Quba

The first task to be accomplished at 'Quba' was the construction of a Masjid. For this purpose, the Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم chose a piece of land where the dates of the family of 'Amr Bin 'Awf used to be dried. The land was owned by Sayyiduna Kulsoom Bin Hidm رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم laid the foundation stone of a Masjid at the very same site with his own blessed hands. This Masjid is known as 'Masjid Quba' even today. The following Ayah of the Holy Quran was revealed about it:

لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ
اَنْ تَقُوْمَ فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَ اللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ﴿۱۰۸﴾

Indeed that Masjid which has been founded on piety from the very first day deserves that you should stand (to worship) in it; therein are the people who wish to cleanse themselves thoroughly; and Allah loves the pure.

[Kanz-ul-Iman (Translation of Quran)] (Part 11, Surah At-Taubah, Ayah 108)

During the construction of this blessed Masjid, the Blessed and Beloved Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would carry so heavy stones along with his blessed companions رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم that his blessed body would bend. And if any of his loyal companions requested, 'Ya Rasoolallah! May our parents be sacrificed for you! Please leave it, we will carry it'. So he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would leave it in order to hearten them but then he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would carry another stone of the same weight and lay it where the Masjid was being constructed. Generating further enthusiasm, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم along with his blessed companions recited the following couplets of Sayyiduna 'Abdullah Bin Rawahah رَضِىَ اللهُ تَعَالٰى عَنْهُ in chorus:

اَفْلَحَ مَنْ يُّعَالِجُ الْمَسْجِدَا وَيَقْرَءُ الْقُرْاٰنَ قَائِمًا وَّ قَائِدًا
وَلَا يَبِيْتُ اللَّيْلَ عَنْهُ رَاقِدًا

Meaning: Successful is the one who constructs a Masjid and recites the Holy Quran, standing and sitting; and does not spend the night, sleeping.[1]

Masjid Al-Jumu'ah

Having constructed the Quba Masjid within 14 or 24 days, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم departed from Quba for Madinah city on Friday. On the way, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم offered the first Salat-ul-Jumu'ah in the Masjid of the tribe Bani Saalim. This Masjid is known as 'Masjid Al-Jumu'ah' even today. When informed, people came running from the four corners of the city to welcome him warmly and heartily. Adorned

[1] Wafa-ul-Wafa lis-Samhoodi, Juz: 1, pp. 253

with weapons, the Banu Najjaar who were the maternal relatives of his grandfather, 'Abdul Muttalib, were accompanying him swaying delightedly in two lines stretching from Quba to the city. On the way, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم expressed his thanks to all tribes for their affection and prayed for blessing and betterment. As they approached [i.e. came near] the city, the people of Madinah were so enthusiastic and excited that veil-observing ladies climbed onto the roofs of homes and recited couplets, welcoming him:

طَلَعَ الْبَدْرُ عَلَيْنَا   مِنْ ثَنِيَّاتِ الْوَدَاع
وَجَبَ الشُّكْرُ عَلَيْنَا   مَا دَعٰى لِلّٰهِ دَاعِى

Meaning: The moon has risen over us from the valleys of Wada'. It is now essential for us to express thanks as long as those praying to Allah عَزَّوَجَلَّ continue to pray.

اَيُّهَا الْمَبْعُوْثُ فِيْنَا   جِئْتَ بِالْاَمْرِ الْمُطَاع
اَنْتَ شَرَّفْتَ الْمَدِيْنَةَ   مَرْحَبًا يَا خَيْرَ دَاعٍ

Meaning: O the blessed one who has been sent to us! You have brought the religion that deserves to be followed. The prestige of Madinah has been enhanced by your arrival. Welcome to Madinah! You are the best and blessed inviting individual.

فَلَبِسْنَا ثَوْبَ يَمَنٍ   بَعْدَ تَلْفِيْقِ الرِّقَاعِ
فَعَلَيْكَ اللّٰهُ صَلّٰى   مَا سَعٰى لِلّٰهِ سَاعٍ

Meaning: So we have worn Yemeni clothing, whereas we used to wear patched clothes. May Allah عَزَّوَجَلَّ have mercy on you for as long as those making efforts for the pleasure of Allah عَزَّوَجَلَّ continue to make efforts!

Overjoyed, the little girls of Madinah would recite the couplet swaying and playing tambourines.

نَحْنُ جَوَارٍ مِّنْ بَنِی النَّجَّارِ   یَا حَبَّذا مُحَمَّدٌ مِّنْ جَارِ

Meaning: We are little girls from the family of Banu Najjaar. It's wonderful that Sayyiduna Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has become our neighbour.

Impressed with the great rejoicing and affection shown by those little girls, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, 'O little girls! Do you have affection for me?' 'Yes, yes', came the reply in chorus. Listening to it, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said while being happy and smiling, 'I also have affection for you.'[1]

The groups of little boys and slaves would run in the streets of Madinah, rejoicing and chanting the slogan of the arrival of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. A blessed companion of the Holy Nabi Sayyiduna Bara Bin 'Aazib رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ stated: The day when the Beloved and Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم arrived in Madinah brought with it so great happiness, cheerfulness, brilliance and blessing that they were never witnessed before and after it.[2]

Home of Abu Ayyub Ansari

On the way, people from all the tribes of the Ansaar would humbly and happily say, holding the halter of the she-camel, 'Ya Rasoolallah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Please come to our homes' but he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would say to all of his devotees, 'Leave the halter of my she-camel. She will sit wherever Allah عَزَّوَجَلَّ wills.' Anyway, the she-camel sat near the home of Sayyiduna Abu Ayyub Ansari رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ. Near the site of his home, the Blessed Masjid-un-Nabawi is situated today. With the permission of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyiduna Abu Ayyub Ansari رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ carried the luggage of the Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to his home and he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stayed there.

[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 156, 157, 165-169; Sahih Bukhari, Kitab-us-Salah, vol. 1, pp. 165, Hadees 428

[2] Madarij-un-Nubuwwah, chap. 4, vol. 2, pp. 63; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 165; summarised

Sayyiduna Abu Ayyub Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ offered the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم to stay at the upper floor but he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم chose to stay at the lower one for the convenience of visitors. Sayyiduna Abu Ayyub Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would send meals both the times and would eat the leftover food along with his wife, considering it great blessing. For the acquisition of blessings, Sayyiduna Abu Ayyub Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would eat from the place where the marks of the fingers of the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم appeared. With each of his words and actions, Sayyiduna Abu Ayyub Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would show great respect, reverence and selfless devotion. Once a pitcher [i.e. a container for water] broke at the upper floor, so he wiped the floor with his blanket in case water dripped down the lower floor, causing inconvenience to the Revered and Renowned Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. It was the only blanket at home which became wet. Both the husband and the wife spent the cold night without blanket but did not like to cause even a minor inconvenience to the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Sayyiduna Abu Ayyub Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ continued to serve the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in the same way for seven months. After blessed rooms were constructed around the blessed Masjid-un-Nabawi, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم moved to them along with his blessed wives.[1]

Briefly mentioned here are some of the most important events that took place during the first year of the migration.

‘Abdullah Bin Salam embraced Islam

Sayyiduna ‘Abdullah Bin Salam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was the most brilliant Jewish scholar in Madinah. He stated: When the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم migrated to Madinah from Makkah, crowds of people came to see him from everywhere. I also came to his court. As I saw his beautiful face, I felt sure in my heart that it was not the face of any liar. Then, while delivering a speech, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

اَیُّھَا النَّاسُ اَفْشُوا السَّلَامَ وَ اَطْعِمُوا الطَّعَامَ وَ صِلُوا الْاَرْحَامَ وَ صَلُّوْا بِاللَّیْلِ وَالنَّاسُ نِیَامٌ

Meaning: O people! Promote Salam and feed others food and treat your relatives with kindness and offer Salah at nights when people are asleep.

[1] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 160-163, 186

Sayyiduna 'Abdullah Bin Salam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ continued to say, 'After I looked at the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and heard these words from him, I became so much impressed with him that my heart feelings changed altogether and I embraced Islam.' His embracing Islam was so important that it caused mayhem [i.e. confusion] among the Jews of Madinah.

Family of Holy Nabi ﷺ in Madinah

While staying at the home of Sayyiduna Abu Ayyub Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, the Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent his slave Sayyiduna Zayd Bin Haarisah and Sayyiduna Abu Raafi' رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا to Makkah along with 500 dirhams and two camels to bring his family members to Madinah. Hence these two individuals brought to Madinah Sayyidatuna Fatimah and Sayyidatuna Umm-e-Kulsoom رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا (who were the beloved daughters of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم), mother of believers Sayyidatuna Sawdah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا (his blessed wife), Sayyiduna Usamah Ibn Zayd and Sayyidatuna Umm-e-Ayman رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا. Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, who was a beloved daughter of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, could not come as she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا was made to stay in Makkah by her husband, Abul 'Aas Bin Ar-Rabi' رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. Sayyidatuna Ruqayyah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, another beloved daughter of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, was already in Ethiopia along with her husband – Sayyiduna 'Usman-e-Ghani رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. Along with these people, family members of Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ also came to Madinah from Makkah, including Sayyiduna 'Abdullah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and Sayyidatuna 'Aaishah Siddiqah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا who were the son and daughter of Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ respectively. At first, all of them stayed at the home of Sayyiduna Haarisah Bin Nu'man رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ.

Construction of the Masjid-un-Nabawi

As there was no designated place in Madinah for Muslims to offer Salah with Jama'at [i.e. congregation], it was essential to construct a Masjid. Near the blessed home of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was an orchard [i.e. a garden] owned by the Banu Najjaar. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم wanted to purchase the orchard for the construction of the Masjid but the Banu Najjaar said, 'Ya Rasoolallah! We will receive its reward

from Allah عَزَّوَجَلَّ.' They offered him to construct the Masjid at the site without any payment. But, in fact, the site was the property of two orphans. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم called them. Those two orphans also offered the site for the construction as a gift but he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not like it. And he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم paid for the site from the wealth of Sayyiduna Abu Bakr Siddeeq رَضِىَ اللهُ تَعَالٰى عَنْهُ.

On the land, there were some trees, ruins and graves of polytheists. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered that the trees be cut down and the graves of polytheists be dug and removed. After the ground was levelled, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم laid the foundation stone of the Masjid with his own blessed hands. Walls were built with unbaked bricks, roof with the leaves of the date-palm trees; supported by the trunks of the date-palm trees. When it rained, water would drip through the ceiling. During the construction of the Masjid, the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would also carry bricks shoulder to shoulder with his blessed companions رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم. In order to boost their morale, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم along with them would recite the following couplet in chorus:

اَللّٰهُمَّ لَا خَيْرَ اِلَّا خَيْرُ الْاٰخِرَة فَاغْفِرِ الْاَنْصَارَ وَالْمُهَاجِرَة

Meaning: O Allah عَزَّوَجَلَّ! The real goodness is the goodness of the Hereafter. O Allah عَزَّوَجَلَّ! Forgive the Ansaar and the Muhajireen.

The name of this Masjid is 'Masjid-un-Nabawi'. Free from every sort of unnecessary decoration, it reflected the true picture of the concept of simplicity in Islam. The first building of the Masjid was 60 yards in length and 54 yards in width with its Qiblah towards the Bayt-ul-Muqaddas. However, when the Ka'bah became the Qiblah, a new door was made towards the northern side of the Masjid. Later on, the Masjid-un-Nabawi was reconstructed and renovated in different ages.

At a corner of the Masjid was a terrace roofed with date-palm trees' leaves. It was called 'Suffah' [صُفَّه] i.e. a terrace where the blessed companions رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم who had no homes stayed, slept and ate. These companions were called 'Ashaab-e-Suffah', i.e. the companions who stayed at the terrace.

Homes of the blessed wives of the Holy Nabi ﷺ

Adjacent to the Masjid-un-Nabawi, blessed rooms were also built for the blessed wives of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Until then, Sayyidatuna Sawdah and Sayyidatuna 'Aaishah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُمَا were married to the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Hence only two rooms were built. As other blessed wives came, other homes were also made. These homes were also very simple; almost 15 feet long and 9 to 11 feet wide with walls built of unbaked bricks and roofed with date trees' leaves. The ceiling was so low that one could touch it when standing. There were no latches at doors; only blankets or jute curtains were used.[1]



اَللّٰهُ اَكْبَر! This was the blessed home of the Blessed Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Even Jibra`eel would have the honour and take pride in coming there.

Allah عَزَّوَجَلَّ is Great! The Creator of the universe blessed him with visiting the 'Arsh-e-A'zam as His guest, bestowed upon him the privilege of becoming His beloved, granted him keys to the treasures of the earth, gave him various types of powers in the universe, granted him what he asked for, enabled him to hand over the "reins" of nations to those who used to hold the halters of camels. اَللّٰهُ اَكْبَر, despite having

[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 185

such a huge status, how simple home he had! O the sun! And O the moon! Both of you have moved around the entire world countless times. Have you ever seen any scene so simple anywhere else?

Homes of migrating Muslims

Those who had migrated to Madinah had left all of their assets, properties and belongings in Makkah. The Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم made arrangements for migrating companions رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمْ to settle near the Masjid-un-Nabawi. Making great sacrifices, the Ansaar generously granted their homes and lands to their migrating brothers and cooperated with the construction of homes in every possible way, facilitating the settlement of migrating Muslims.

The fortunate Ansari companion who first gifted his home to the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم was Haarisah Bin Nu'man رَضِیَ اللهُ تَعَالٰی عَنْهُ. Therefore, the homes of the blessed wives of the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم were built on the land of Sayyiduna Haarisah Bin Nu'man رَضِیَ اللهُ تَعَالٰی عَنْهُ.[1]

The fortunate Ansari companion who first gifted his home to the Holy Nabi was Haarisah Bin Nu'man.

Sayyidatuna 'Aaishah was given away

The Nikah of Sayyidatuna 'Aaishah رَضِیَ اللهُ تَعَالٰی عَنْهَا with the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم took place in Makkah before migration but she رَضِیَ اللهُ تَعَالٰی عَنْهَا was given away [i.e. she started residing in the home of] the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم in Madinah during the first year of migration. The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم held the Valimah ceremony wherein a bowl of milk was served to people.[2]

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[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 185; summarised

[2] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 69-70; summarised

Inauguration of Azan

Although the Masjid-un-Nabawi was constructed, there was no means of gathering people at the time of Salahs so that congregational Salah could be performed. The Revered and Renowned Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم consulted with his companions in this regard. Some suggested that a fire be burnt at the time of Salahs. Some suggested that a bell be rung but he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not like these practices of non-Muslims. Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ gave the opinion that a man be sent at the time of every Salah to make announcement of Salah in the entire Muslim colony. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم welcomed this suggestion and ordered Sayyiduna Bilal رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ to call people to Masjid at the time of Salahs. Therefore, he رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ used to make an announcement by calling out 'اَلصَّلٰوةُ جَامِعَةٌ' at the time of all five Salahs.

Thereafter, a companion Sayyiduna 'Abdullah Bin Zayd Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ dreamt that someone called out the wording of the Shar'i Azan which he رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ heard in the state of dream. The Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyiduna 'Umar and some other companions رَضِیَ اللّٰہُ تَعَالٰی عَنْهُمْ also had similar dreams. Considering it to be from Allah عَزَّوَجَلَّ, the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم accepted it and ordered Sayyiduna 'Abdullah Bin Zayd to teach the wording of Azan to Sayyiduna Bilal رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ who had a louder voice than that of Sayyiduna 'Abdullah Bin Zayd رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ. The very same day, the practice of calling out Shar'i Azan started which exists even today and will continue to exist till the Judgement Day. [1]

Brotherhood among Ansaar and migrating companions

As migrating companions came to Madinah empty-handed, leaving behind not only their properties and wealth but also their family members, they were very poor and would feel lonely. No doubt, the Ansaar spared no effort to show hospitality to migrating companions and to comfort them, but migrating companions did not like to depend on others for a long time. They had always been earning livelihood themselves. Therefore, it was necessary to resolve this difficulty by providing them with any permanent means of earning livelihood. Thus, the Beloved and Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم thought of promoting a spirit of brotherhood between the

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[1] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 194-197; summarised

Ansaar and migrating ones so that they would treat each other like brothers and would help each other. And by means of this brotherhood, migrating ones would no longer feel lonely and deprived and would be able to have a means of earning their livelihood. Therefore, after the construction of the Masjid-un-Nabawi, one day, the Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم gathered the Ansaar and migrating ones in the house of Sayyiduna Anas Bin Malik. There were total 45 or 50 migrating ones until that time. Addressing the Ansaar, the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'These migrating ones are your brothers.' Then, calling one person from the Ansaar and one from migrating companions, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'He and you are brothers.' After the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم established this relationship, it was like quite real brotherhood. The Ansaar took migrating ones to their homes and put each and everything in front of them, saying: You are our brothers and hence are entitled to half of these things. Sayyiduna Sa'd Bin Rabi' Ansari who was declared to be the brother of Sayyiduna Abdur Rahman Bin 'Awf had two wives. He even said to Sayyiduna Abdur Rahman Bin 'Awf, 'I am prepared to divorce any of my wives you like so that you will marry her.'

اَللّٰهُ اَكْبَر! Undoubtedly, the Ansaar set a shining example by making these self-sacrifices which would hardly be found in human history. However, what migrating ones did also deserved to be recorded in history. Listening to this sincere offer of Sayyiduna Sa'd Bin Rabi' Ansari, Sayyiduna Abdur Rahman Bin 'Awf expressed thanks to him and said, 'May Allah عَزَّوَجَلَّ grant blessing to your wealth and family! You only show me the way to the marketplace.' Sayyiduna Sa'd Bin Rabi' Ansari told him the way to the famous market of Madinah called 'Qaynuqa' [قینقاع]. Going to the marketplace and buying some ghee [i.e. melted butter] and cheese, he رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ sold them till evening. He رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ went to the market every day and did business. Within a short period of time, he رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ became rich and got married. When he رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ came to the court of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked him, 'How much Mahr[1] have you given to your wife?' He replied, 'Gold equivalent to five dirhams.' He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'May Allah عَزَّوَجَلَّ bless you! Hold the Valimah ceremony even by slaughtering a goat.'[2]

[1] Mahr is a certain amount of wealth a husband must give to his wife.

[2] Sahih Bukhari, Kitab Manaqib-ul-Ansaar, vol. 2, pp. 555, Hadees 3781

Gradually, Sayyiduna Abdur Rahman Bin 'Awf رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ received great blessings, benefits and profit in trade. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ himself said, 'It is as if I touch soil and it turns into gold.' It is narrated that his trade goods would be loaded on 700 camels. When his trade goods reached Madinah, it would spark a wave of excitement in the entire city.[1]

Like Sayyiduna Abdur Rahman Bin 'Awf and other migrating companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ also set up their own shops. Sayyiduna Abu Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was a cloth merchant. Sayyiduna 'Usman رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ started doing the trade of dates in the marketplace called 'Qaynuqa'. Sayyiduna 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ also engaged in trade. Other migrating companions also started doing trade either on a small or a large scale. Even though migrating companions could have permanently stayed in the houses of the Ansaar, but they did not want to remain a burden on the Ansaar for a long time. Therefore, soon they were back on their feet by virtue of their efforts, hard work and dedication.

You have made your companions brothers of each other but you have not made me the brother of anyone. Who are you going to make my brother?

A famous historian of Islam Sayyiduna 'Allamah Ibn 'Abdul Barr رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْه stated: This bond of brotherhood was established between the Ansaar and migrating companions. In addition to this, another bond of brotherhood was formed among migrating companions in which the Revered and the Renowned Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم made a migrating companion a brother of the other migrating one. Hence brotherhood was developed between Sayyiduna Abu Bakr and Sayyiduna Umar; between Sayyiduna Talhah and Sayyiduna Zubayr; and between Sayyiduna Usman and Sayyiduna Abdur Rahman Bin 'Awf رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ. On this occasion, Sayyiduna 'Ali رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ humbly said to the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'Ya Rasoolallah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! You have made your companions brothers of each other but you have not made me the brother of anyone. Who are you going to make my brother?' The Holy Nabi

[1] Asad-ul-Ghaabah, vol. 3, pp. 498

صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'اَنْتَ اَخِیْ فِی الدُّنْیَا وَالْاٰخِرَۃِ' i.e. *you are my brother in the world as well as in the Hereafter*.[1]

Treaty with Jews

Apart from the Ansaar, many Jews also lived in Madinah. There were three Jewish tribes, namely Banu Qaynuqa', Banu Nadeer and Qurayzah. These tribes used to live in strongly built palaces and forts on the outskirts[2] of Madinah. There were always differences between Jews and the Ansaar even before the migration. Both the tribes of the Ansaar, i.e. the Aws and the Khazraj were very weak because their prominent tribal chiefs and famously brave men had been killed during the famous war 'Bu'aas' [بعاث] fought among themselves. On the other hand, Jews would always conspire against these two tribes so that they will always fight against each other and never get united. Considering the situation, the Beloved and Blessed Nabi صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم felt the need to make a treaty about future relations between Jews and Muslims so that both sides would live with peace and ease without fighting wars. Therefore, he صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم called both sides, had a treaty drafted and called on both sides to sign it. The treaty with the following clauses was signed:

1. The practices of blood-money[3] and ransom[4] which already exist will continue to exist.
2. Jews will enjoy religious freedom and there will be no interference in their religious traditions.
3. Jews and Muslims will maintain friendly relationship with each other.
4. If Jews or Muslims fight a war [against any other tribe or group], the other side will help the fighting side.
5. If any attack is made on Madinah, both sides will jointly fight against the attackers.

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[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 71

[2] The parts of a town or city that are furthest from the centre.

[3] The money paid in compensation for the murder of someone.

[4] The money paid in order to get a person freed who is held as a prisoner.

6. Neither side will give refuge to the Quraysh and to their supporters.
7. If any side makes reconciliation with enemies, the other side will also be a part of it. However, religion-based wars will remain exceptions.[1]

Prayer for Madinah



As Madinah did not have a good climate with various kinds of diseases and epidemics frequently breaking out in it, most of migrating companions fell ill. Sayyiduna Abu Bakr Siddeeq and Sayyiduna Bilal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا suffered from high fever and shivers. Reminiscing[2] about Makkah, their hometown, they would curse the disbelievers of Makkah and would recite couplets, expressing sadness about separation from the hills and grass of Makkah. On this occasion, the Greatest and Noblest Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم prayed: O Allah عَزَّوَجَلَّ! Create love for Madinah in our hearts as we have love for Makkah and even more than it. And make the climate of Madinah good for health and bestow blessings upon Madinah's Sa' and Mud (i.e. the pots in which things used to be weighed). And make fever of Madinah move to 'Juhfah' [جحفہ].[3]

[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 201, 202

[2] To think and talk about a happy time in your past

[3] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 70

Sayyiduna Salman Farsi رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ became Muslim

One of the most important events which took place during 1 Hijri is the embracing of Islam of Sayyiduna Salman Farsi رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ. He رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ came from Iran. His ancestors as well as the entire population of his country were fire-worshippers. Dissatisfied with the religion of his forefathers, he left his country in search of the truest religion but he was arrested by robbers who enslaved him and sold him. He رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ was sold many times and remained a slave of different people. At last, he reached Madinah in the state of being a slave and lived there pretending to be a Christian for some days. He رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ would also meet Jews and hence gained considerable knowledge of Torah and Injeel.[1]

When he came to the court of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم the first day, he brought a platter full of fresh dates which he offered to the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم saying it was Sadaqah. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Pick it up from here and give it to the poor and the destitute because I do not eat Sadaqah.’ The next day, bringing dates again and placing them in front of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he said, ‘It is gift’. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم gestured for his companions to stretch out their hands and also ate [some dates] himself. In the meantime, Sayyiduna Salman Farsi رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ glanced at the blessed shoulders of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and saw the seal of Nubuwwah between them. As he had already read about the signs of the Last Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Torah and Injeel, he embraced Islam instantly.[2]

Increase in the number of Rak’aat in Salahs

Previously, there were only two Rak’aat of Fard Salah. When he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came to Madinah, four Rak’aat of Salah became Fard in Zuhr, ‘Asr and ‘Isha during the first year of migration. In the state of journey, however, two Rak’aat are Fard. This is called ‘Qasr’ [i.e. shortened] Salah.[3]

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[1] At-Tabqat-ul-Kubra li Ibn Sa’d, vol. 4, pp. 56-59; summarised

[2] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 70-71

[3] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 71

Three loyal companions passed away

During the first year of migration, three very loyal, devoted and devout companions passed away. They were the great supporters of Islam and were prepared to sacrifice their lives for it.

One of them was Sayyiduna Kulsoom Bin Hidm رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ who was an Ansari companion. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ lived in Madinah and was so fortunate that the Greatest and Noblest Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم first stayed at his home when he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم migrated to 'Quba'. Many other great migrating companions رَضِیَ اللّٰہُ تَعَالٰی عَنْھُم also stayed at his home. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ showed very warm hospitality to the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and hence his name will remain shining in the books of history as stars shine in the sky, till the Day of Judgement.

Sayyiduna Bara Bin Ma'roor Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was also one of these companions. On the occasion of the 'Bay'at 'Uqbah Saaniyah' [بیعت عقبہ ثانیہ], he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was the first to pledge allegiance [Bay'at] to the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was one of the chiefs of the tribe 'Khazraj'.

The third companion who passed away was Sayyiduna As'ad Bin Zurarah Ansari رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. He pledged allegiance [Bay'at] to the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم on the occasion of the first as well as the second Bay'at 'Uqbah. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was the first to promote Islam in Madinah, conveying its message to each and every home. When these three respected companions passed away, hypocrites and Jews expressed happiness over it, taunting the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم about it, saying that if he were the Nabi, then why would Allah عَزَّوَجَلَّ cause him this grief [i.e. sadness]? Glory be to Allah عَزَّوَجَلَّ in the highest! During the same period, two very prominent and dominant chiefs of disbelievers also met their doom [i.e. died]. One of them was 'Aas Bin Waa'il Sahmi who was the father of Sayyiduna 'Amr Bin Al-'Aas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ – the companion who conquered Egypt. The second was 'Waleed Bin Mugheerah' who was the father of the companion Sayyiduna Khalid رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ – the sword of Allah عَزَّوَجَلَّ.[1]

[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 73; summarised

It is narrated that Waleed Bin Mugheerah was weeping and shouting very anxiously during the severities of his death. So Abu Jahl asked him, 'O dear uncle! Why are you crying so anxiously?' Waleed Bin Mugheerah replied, 'O my nephew! I am crying so anxiously because I fear that the religion of Muhammad (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) will spread in Makkah after my death.' Listening to it, Abu Sufyan comforted him, saying, 'Dear uncle! Do not feel grief at all. I guarantee that I will not let Islam spread in Makkah.'[1]

Abu Sufyan kept this promise and continued to fight wars against Islam. However, when Makkah was conquered, Abu Sufyan embraced Islam the same day. He رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ became a true follower of Islam and continued to take part in Jihad for the rest of his life, supporting Islam. During one of these Jihads, his eyes were injured by the arrows shot by disbelievers. As a result, he lost his eyesight. He رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ was also the father of Sayyiduna Ameer Mu'awiyah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ. *(Madarij-un-Nubuwwah, vol. 2, pp. 73)*

During the same year, i.e. the first year of migration, Sayyiduna 'Abdullah Bin Zubayr رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ was born. After migration, he was the first child born to anyone among migrating companions. His mother was Sayyidatuna Asma رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا who was the daughter of Sayyiduna Abu Bakr Siddeeq رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ. As he was born, he was taken to the court of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم who sat him on his lap, chewed a date and put it into his mouth. Hence, the first thing he swallowed was the blessed saliva of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Muslims expressed happiness very much over the birth of Sayyiduna 'Abdullah Bin Zubayr رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ because the Jews of Madinah used to say, 'We have cast so powerful spell [i.e. magic] on migrating companions that no child will be born to them.'[2]

We have cast so powerful spell [i.e. magic] on migrating companions that no child will be born to them.

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[1] Madarij-un-Nubuwwah, chap. 1, vol. 2, pp. 73

[2] Ikmaal fi Asma-ur-Rijaal by the author of Mishkat, pp. 604; As-Seerat-ul-Halbiyah, vol. 2, pp. 110

Chapter 7
Second year of migration – 2 AH

Like the first year of migration, the second year also witnessed very important events. Mentioned here are some of them.

Change of Qiblah

As long as the Revered and Renowned Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم lived in Makkah, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم offered Salah facing the Holy Ka'bah. When he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم migrated to Madinah, Allah عَزَّوَجَلَّ commanded him to offer Salah facing the Bayt-ul-Muqaddas. Therefore, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم offered Salah facing the Bayt-ul-Muqaddas for the next 16 or 17 months. However, it was his deepest wish that the Ka'bah be made the Qiblah. Therefore, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would often wait for Divine revelation about it with his face towards the sky. One day, Allah عَزَّوَجَلَّ revealed the following Ayah of the Holy Quran, fulfilling the deepest wish of His Beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِی السَّمَآءِ ۚ فَلَنُوَلِّیَنَّكَ قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ

We are observing the turning of your face repeatedly towards the heaven, so We will definitely turn you towards that Qiblah in which you are (more) pleased. Turn your face immediately towards the sacred Masjid (Ka'bah).

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 144)

The Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was leading Salat-uz-Zuhr in the Masjid of the tribe Bani Salamah when he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم received the revelation in the same state and turned his face towards the Ka'bah from the Bayt-ul-Muqaddas in the state of Salah. All those offering Salah being led by him also followed him, i.e. they too turned their faces towards the Ka'bah. The Masjid where this change took place was called 'Masjid Qiblatayn'. Situated more or less 2 kilometres from Madinah in

the northern west side, this historical Masjid is the center of attention even today among special as well as ordinary people.

This change is referred to as 'Tahweel-e-Qiblah' [تحویل قبلہ]. Jews were very much upset by it. They were very happy as long as the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم offered Salah facing the Bayt-ul-Muqaddas. They used to say proudly, 'Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) also offers Salah facing our Qiblah.' But when the Qiblah changed, Jews were very annoyed and angry, taunting the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم about it, saying, 'Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) always opposes us in every matter, and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has changed the Qiblah just to oppose us.' Similarly, hypocrites also raised various objections to it, trying to find faults with it. In order to silence these two groups, Allah عَزَّوَجَلَّ revealed the following two Ayahs:

سَيَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ عَنْ قِبْلَتِهِمُ الَّتِیْ
كَانُوْا عَلَيْهَا ؕ قُلْ لِّلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ ؕ يَهْدِیْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۴۲﴾

Now the foolish people will say, 'Who has turned the Muslims away from that Qiblah (direction to face when performing Salah), upon which they were previously (Masjid-ul-Aqsa)?' Say you (O Beloved) that, 'Only to Allah belongs the east and the west; He enables whomsoever He wills to walk on the straight path.'

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 142)

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِیْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ
الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ؕ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ ؕ

And O Beloved, We had fixed that Qiblah upon which you were previously, in order to see who follows the Messenger and who turns back on his heels. And indeed, this (acceptance of the change of Qiblah) was heavy, but for those whom Allah has guided.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 143)

In the first Ayah, a reply was given to the objection of Jews, making it clear that no particular direction was a condition for the worship of Allah عَزَّوَجَلَّ. For His worship,

all directions are equal. Whether it is the east or the west, the north or the south, Allah عَزَّوَجَلَّ can declare any of the directions to be the Qiblah for His bondmen to perform worship with their faces towards it. Therefore, no one has the right to object to it.

The second Ayah silenced the hypocrites who were propagating false information about it saying, 'Muhammad is himself doubtful about his religion. Sometimes, he says the Bayt-ul-Muqaddas is the Qiblah and at times, he says the Ka'bah is the Qiblah.' The wisdom of changing the Qiblah became obvious in the Ayah; the hypocrites who used to pretend to be Muslims and to offer Salahs apparently, deviated from Islam as soon as the Qiblah was changed. It differentiated faithful Muslims from hypocrites and the followers of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم from stray ones.[1]



Wars

Until then the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was commanded by Allah عَزَّوَجَلَّ to invite people to Islam by showing them proofs and by treating them with good manners. And Muslims were commanded to have patience with the sufferings caused by disbelievers. This was the reason why Muslims did not draw weapons in retaliation

[1] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 246, 249, 250; Madarij-un-Nubuwwah, chap. 2, vol. 2, pp. 73; summarised

against disbelievers despite being brutally oppressed by them. Muslims always endured the torture and torment inflicted by disbelievers. However, after the migration, the entire Arabia and Jews became the bitter enemies of these handful of Muslims and decided to wipe them off the face of the earth, so Allah عَزَّوَجَلَّ allowed Muslims to fight war against those who started a war against them.

In the history of Islam, 12 Safar 2 AH was the memorable day when Allah عَزَّوَجَلَّ allowed Muslims to draw swords against disbelievers. He عَزَّوَجَلَّ revealed the following Ayah:

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَ اِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ﴿۳۹﴾

Permission (of war) is granted to those (Muslims) against whom the disbelievers wage war, as they are being oppressed. And indeed Allah is definitely Capable of helping them.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Hajj, Ayah 39)

Imam Muhammad Bin Shahaab Zuhri رَحْمَةُ اللهِ تَعَالٰى عَلَيْه stated, 'This was the first Ayah that was revealed, allowing Jihad.'[1] However, *Tafseer Ibn Jareer* states that the first revealed Ayah that allowed Jihad was as under:

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ

And fight in the path of Allah against those who fight with you.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 190)

Anyway, in 2 AH, Allah عَزَّوَجَلَّ granted permission to Muslims to fight a war against disbelievers. At first, this permission was conditional on fighting a war against only those disbelievers who attacked Muslims. Until then Muslims were not allowed to start a war. However, after the truth became distinct [i.e. clearly different] from the falsehood, it was Fard for the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to preach the truth and to promote the Divine commandments. Therefore, the commandment of Jihad was revealed, allowing Muslims to fight wars against all those disbelievers who refused

[1] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 218

to accept the truth due to prejudice[1], regardless of whether or not they started the war. After the truth was exposed, it was wise and essential to force people into accepting the truth and rejecting the falsehood because the success and salvation of mankind lied in it. Anyway, if the entire situation is carefully and impartially taken into consideration, it will emerge that poor Muslims were forced by disbelievers into fighting the wars that took place after the migration. There is no doubt about it. Take a critical look at the following few incidents.

1. The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his companions migrated to Madinah in an extremely miserable condition, leaving each and every thing in Makkah. Disbelievers should now have been satisfied with the situation because their enemies, i.e. the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Muslims, had left their city. But they were so angry and aggressive that they became the enemies of even the people of Madinah. A few days after the migration, the disbelievers of Makkah sent a threatening letter to ʻAbdullah Bin Ubayy who was the chief of the Ansaar. Before the migration, all the people of Madinah had accepted him as the king and had made preparations for his coronation ceremony. However, when the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came to Madinah, this plan was cancelled. Hence, enraged and outraged [i.e. very angry], ʻAbdullah Bin Ubayy, who was an absolute hypocrite, continued to weaken Islam and to conspire against Muslims throughout his life.[2]

   Here is a summary of the letter sent by the disbelievers of Makkah to this enemy of Islam, ʻYou have given refuge to our enemy (i.e. Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم). We swear to God, either you kill him or turn him out of Madinah; otherwise, we will invade [i.e. attack] you, killing all of your warriors and capturing your women.ʼ[3]

   When the Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم became aware of this threatening and strongly worded letter from the disbelievers of Makkah, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم met ʻAbdullah Bin Ubayy and said, ʻAre you going to kill your

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[1] Enmity and malice

[2] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 240; Sunan Abi Dawood, vol. 3, pp. 212, Hadees 3004

[3] Sunan Abi Dawood, vol. 3, pp. 212, Hadees 3004

brothers and sons?' As most of the Ansaar had accepted Islam, 'Abdullah Bin Ubayy got the point and kept from carrying out the order given by disbelievers.

2. During the same period, Sayyiduna Sa'd Bin Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ who was the chief of the Aws tribe, went to Makkah from Madinah in order to perform an 'Umrah. Since he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ had old relationship with Umayyah Bin Khalaf, he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ stayed at his home. Exactly at noon, while Umayyah was taking him to the Ka'bah for Tawaf, Abu Jahl came there by chance and asked scornfully, 'O Umayyah! Who is with you?' Umayyah replied, 'He is Sa'd Bin Mu'aaz from Madinah.' Listening to it, Abu Jahl became very angry and emotional and said, 'You have given refuge to irreligious people (i.e. مَعَاذَ الله Muhammad and his companions) [O Sa'd!] By God! If you were not with Umayyah, you would not return alive.' Sayyiduna Sa'd Bin Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ also replied to him boldly and bravely, 'If you prevent us from beholding [i.e. seeing] the Ka'bah, we will block the way preventing your trade in Syria.'[1]

3. Not content with these threats, the disbelievers of Makkah made preparations for attacking Madinah so that they would kill the Holy Nabi صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and massacre[2] Muslims. Hence the Holy Nabi صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would remain awake at nights and the companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم would guard him. Using their influence, the disbelievers of Makkah spread propaganda in the entire Arabia against Muslims, brainwashing people into believing that it was essential to wipe Muslims off the face of the earth.

Every wise and sensible person would admit that the situation, as mentioned in the above three incidents, required that the Holy Nabi صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم took some sort of steps for the protection of his own life as well as those of the Ansaar and the migrating companions.

Therefore, having been informed about the bad intentions of the disbelievers of Makkah, the Holy Nabi صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم decided to implement two strategies for his own protection as well as that of his companions:

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[1] Sahih Bukhari, Kitab-ul-Maghaazi, vol. 3, pp. 3, Hadees 3950

[2] To kill a lot of people

First, the economy of the disbelievers of Makkah depended on their trade in Syria. It was decided to obstruct this trade so that they would give up the idea of attacking Madinah and would be forced to make reconciliation.

Second, a peace treaty should be made with the tribes living around Madinah so that the disbelievers of Makkah would not intend to attack Madinah.

Therefore, following these two strategies, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent small armies of his companions to the suburbs[1] of Madinah and went along with some of them. These small armies of companions would find out information about the advances of the disbelievers of Makkah. Some of them would attempt to make a peace treaty with tribes and some of them would go to obstruct the trade of the disbelievers of Makkah in Syria. During the accomplishment of these tasks, Muslims faced the disbelievers of Makkah and their allies [i.e. supporters], which resulted in clashes and battles breaking out between them. These battles have been recorded in Islamic history under the title of 'Ghazwat and Saraya'.

Difference between Ghazwah and Sariyyah

In terms of terminology, biographers have differentiated between Ghazwah and Sariyyah. It is important to keep it in mind.

- ❖ Ghazwah – The Islamic army in which the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was present.
- ❖ Sariyyah – The small Islamic army in which the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was not present.[2]

There is a difference of opinion among historians about the number of the Ghazwat, i.e. the troops in which the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was present. It is stated in the book *Al-Mawahib-ul-Ladunniyyah* that 27 Ghazwat took place in total. It is narrated in the book *Rauda-tul-Ahbab* that the number of Ghazwat is 21. Other

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[1] Areas outside the centre of a city

[2] Madarij-un-Nubuwwah, chap. 2, vol. 2, pp. 76; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 219, 220

historians have stated that the number of Ghazwat is 24; some others say that they were 25 and some others narrated that they were 26.[1]

Imam Bukhari رَحْمَةُ اللهِ تَعَالٰی عَلَيْه, however, narrated from a companion, Sayyiduna Zayd Ibn Arqam رَضِیَ اللهُ تَعَالٰی عَنْهُ that the number of Ghazwat was 19,[2] and during 9 of them, wars took place. They are as follows: (1) The battle of Badr (2) The battle of Uhud (3) The battle of Ahzaab (4) The battle of Banu Qurayzah (5) The battle of Banu Al-Mustaliq (6) The battle of Khyber (7) The Conquest of Makkah (8) The battle of Hunayn (9) The battle of Taif.[3]

Some historians have narrated that the number of Saraya – the Islamic armies in which the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم was not present - was 47. According to some others, total 56 Saraya took place.

Imam Bukhari narrated that Muhammad Bin Ishaaq stated: The first Ghazwah was 'Abwa' and the last one was 'Tabook', whereas the first 'Sariyyah' i.e. the army that departed from Madinah in order to fight a war was 'Sariyyah Hamzah' which has been mentioned in the next pages.[4]

Ghazwat and Saraya

Almost the entire after-migration period was spent in making preparations for Ghazwat and Saraya. If even the smallest number of narrated Ghazwat, i.e. 19 and that of Saraya, i.e. 47, are added, it shows the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم had to face up to 66 battles and clashes within the period of 9 years. Hence the topic of Ghazwat and Saraya is an important part of the biography of the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم. By the grace of Allah عَزَّوَجَلَّ, the full description of the causes of all of these Ghazwat and Saraya is carefully and correctly recorded in Islamic history. In fact, it's a very detailed topic that cannot be fully covered in this book. However, we cannot drop it altogether because the biography of the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم cannot be properly and completely described without it. Hence let me briefly describe some

[1] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 220

[2] Sahih Bukhari, Kitab-ul-Maghaazi, vol. 3, pp. 3, Hadees 3949

[3] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 221

[4] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 221, 224, 229

of the famous Ghazwat and Saraya so that readers can learn about this chapter of the biography.

Sariyyah Hamzah

After the migration, the Ayah of Jihad was revealed. The first small army sent by the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to fight against the disbelievers was the Sariyyah of Hamzah. The commander of this small army was Sayyiduna Hamzah Ibn 'Abdul Muttalib رَضِیَ اللهُ تَعَالٰی عَنْهُ - an uncle of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم bestowed upon him a white flag and made him the commander of only 30 migrating companions who were to fight against 300 disbelievers being commanded by Abu Jahl. Sayyiduna Hamzah رَضِیَ اللهُ تَعَالٰی عَنْهُ reached Sayf-ul-Bahr where both groups lined up to fight the battle. However, Majdi Bin 'Amr Juhanni who was a supporter of both sides mediated between them, preventing the battle.[1]

Sariyyah of 'Ubaydah Ibn Al-Haaris

The same year, 60 or 80 migrating companions under the command of Sayyiduna 'Ubaydah Ibn Al-Haaris رَضِیَ اللهُ تَعَالٰی عَنْهُ were sent by the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to Raabigh. A white flag was given by the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the flag-bearer was Sayyiduna Mistah Ibn Asasah. The army of disbelievers was commanded by Abu Sufyan and 'Ikramah - a son of Abu Jahl. Both the armies faced each other at Saniyyah Marah. Sayyiduna Sa'd Ibn Abi Waqqas رَضِیَ اللهُ تَعَالٰی عَنْهُ shot an arrow at them. It was the first arrow shot by any Muslim at the disbelievers of Makkah. He fired 8 arrows all of which hit their targets. Upset and nervous at being shot at by arrows, the disbelievers ran away and no war took place.[2]

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[1] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 224; Madarij-un-Nubuwwah, chap. 2, vol. 2, pp. 78

[2] Madarij-un-Nubuwwah, chap. 2, vol. 2, pp. 78; Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 226, 227

Sariyyah of Sa'd Ibn Abi Waqas

The same year in the month of Zul-Qa'dah, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent Sayyiduna Sa'd Bin Abi Waqas رَضِىَ اللهُ تَعَالٰى عَنْهُ along with 20 troops with the purpose of preventing an army of the disbelievers of the Quraysh from advancing. The colour of the flag of this Sariyyah was also white and Sayyiduna Miqdad Bin Aswad رَضِىَ اللهُ تَعَالٰى عَنْهُ was the flag-bearer. Travelling at nights, this army reached the place called 'Khirar' [خرار] on the fifth day only to find that the disbelievers had run away one day ago. No fight took place.[1]

Ghazwah of Abwa

It is also known as Ghazwah Wadaan. It was the first Ghazwah. The Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم along with 60 migrating companions moved out of Madinah in the month of Safar in 2 AH with the intention of doing Jihad. The Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم appointed Sayyiduna Sa'd Bin 'Ubadah رَضِىَ اللهُ تَعَالٰى عَنْهُ as his Khalifah (i.e. deputy) in Madinah. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم bestowed the flag upon Sayyiduna Hamzah رَضِىَ اللهُ تَعَالٰى عَنْهُ and chased the disbelievers as far as Abwa. However, the disbelievers of Makkah managed to escape. Hence no war took place. Situated 80 miles from Madinah, Abwa is a village where the tomb of the mother of the Holy Nabi, i.e. Sayyidatuna Aaminah رَضِىَ اللهُ تَعَالٰى عَنْهَا is located. Having stayed there for some days, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم made a treaty on mutual help with Makhshi Bin 'Amr Damuri who was the chief of the tribe Banu Damurah. Afterwards, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم returned to Madinah. During this Ghazwah, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stayed out of Madinah for 15 days.[2]

Ghazwah of Bawaat

In 2 AH, during the 13th month of migration, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, accompanied by 200 migrating companions, moved out of Madinah with the intention of Jihad, having appointed Sayyiduna Sa'd Bin Mu'aaz رَضِىَ اللهُ تَعَالٰى عَنْهُ as the governor of Madinah. The flag was white in this Ghazwah too and was held by

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[1] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 228, 229

[2] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 229, 230; As-Seerat-ul-Halbiyah, vol. 2, pp. 173, 174

Sayyiduna Sa’d Bin Abi Waqas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. The purpose of this Ghazwah was to block the way of a caravan carrying the trade goods of the disbelievers of Makkah. The leader of the caravan was Umayyah Ibn Khalaf Jamhi and it consisted of 100 disbelievers of the Quraysh and 2,500 camels. The Beloved and Blessed Nabi صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم went as far as Bawaat in search of the caravan but did not find it, so he صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم eventually returned to Madinah without fighting any battle.[1]

Ghazwah of Safwan

The same year, ‘Karz Bin Jabir Fahri’ [کرز بن جابر فہری] stole some camels from the pasture[2] of Madinah and drove them with him. The Holy Nabi صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم appointed Sayyiduna Zayd Bin Haarisah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ as his deputy in Madinah and chased the robber along with a group of blessed companions whose flag-bearer was Sayyiduna ‘Ali رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. They chased after the robber until they reached Safwan valley but he ran away so fast that he could not be caught. He صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم returned to Madinah. As Safwan valley is situated near Badr, some of the historians have named this Ghazwah ‘Ghazwah Badr-e-Aula’. Therefore, it should be kept in mind that ‘Ghazwah Safwan’ and ‘Ghazwah Badr-e-Aula’ are two different names of the same Ghazwah.[3]

Ghazwah Zul-‘Ushayrah

The same year in 2 AH, a caravan of the disbelievers of the Quraysh was on its way to Syria along with trade goods. In order to block the way of this caravan, the Revered and Renowned Rasool صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم along with 150 or 200 migrating companions went to the place ‘Zul-’Ushayrah’ situated near the ‘Yanbu Port’. However, after they reached there, they came to know that the caravan had already gone far away. Therefore, no battle took place. When the same caravan returned from Syria and he صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم went to resist the advances of it, the battle of Badr took place which has been mentioned in detail in the following pages.[4]

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[1] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 231, 232

[2] The land where cattle graze

[3] Madarij-un-Nubuwwah, chap. 2, vol. 2, pp. 79

[4] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 232-234

Sariyyah 'Abdullah Bin Jahsh

The same year in the month of Rajab in 2 AH, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent 8 or 12 migrating companions under the command of Sayyiduna 'Abdullah Bin Jahsh رَضِىَ اللهُ تَعَالٰى عَنْهُ. Giving a sealed letter to Sayyiduna 'Abdullah Bin Jahsh, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم instructed, 'After you have travelled for two days, then open and read it and follow the guidelines given in it.' They were riding camels in pairs. When the letter was opened, it read as follows, 'Staying at the place 'Nakhlah' situated between Taif and Makkah, keep a watchful eye on the caravans of the Quraysh and continue to inform us about them.' It was indeed an extremely dangerous task as it involved staying in the territory of enemies and spying on them, which was like dicing with death. But all of these loyal companions reached 'Nakhlah' fearlessly. It was the last date of Rajab. The same day, by chance, a caravan of the disbelievers of the Quraysh along with trade goods also came there. 'Amr Bin Al-Hadrami and two sons of 'Abdullah Bin Mugheerah, i.e. 'Usman and Nawfil and Hakam Bin Keesaan, etc. also joined the caravan. There were camels loaded with dates and trade goods.

After you have travelled for two days, then open and read it and follow the guidelines given in it.

The commander of the Sariyyah, Sayyiduna 'Abdullah Bin Jahsh رَضِىَ اللهُ تَعَالٰى عَنْهُ, said to his companions, 'If we let them go, they will inform the people of Makkah about our presence here and we will either be killed or arrested. But if we fight a battle with them, there is a risk of committing the sin of fighting a battle in the month of Haraam because it is the last date of Rajab.' At last, it was finally decided to fight a battle with them in order to avoid endangering life. Therefore, Sayyiduna Waaqid Bin 'Abdullah Tameemi رَضِىَ اللهُ تَعَالٰى عَنْهُ took a direct aim and shot an arrow which hit 'Amr Bin Al-Hadrami, killing him. 'Usman and Nawfil were arrested but Nawfil managed to escape. Sayyiduna 'Abdullah Bin Jahsh رَضِىَ اللهُ تَعَالٰى عَنْهُ then returned to Madinah along with goods-laden camels and brought its fifth part in the court of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as spoils of war.[1]

[1] Al-Mawahib-ul-Ladunniyyah; Sharh-uz-Zurqaani, vol. 2, pp. 238

Those killed or arrested were from highly respected families. 'Amr Bin Al-Hadrami was the first disbeliever who was killed by Muslims. He was a son of 'Abdullah Hadrami. 'Usman and Hakam were arrested. 'Usman was a grandson of Mugheerah who was a wealthy person of the Quraysh and Hakam Bin Keesaan was a freed slave of Hashshaam Bin Al-Mugheerah. Hence this incidence enraged [i.e. angered] all the disbelievers of the Quraysh and the slogan '*an eye for an eye and a tooth for a tooth*' echoed everywhere in Makkah. In fact, the battle of Badr was a reaction to the very same incidence. Sayyiduna 'Urwah Bin Zubayr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ stated that the root cause of all battles including the battle of Badr fought with disbelievers was the killing of 'Amr Bin Al-Hadrami who was killed by Sayyiduna Waaqid Bin 'Abdullah Tameemi رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ with an arrow.[1]

Battle of Badr

Badr is actually the name of a village situated at a distance of almost 80 miles from Madinah. In the pre-Islamic era of ignorance, an annual fair used to be held there. There was also a well whose owner name was Badr. Hence this place was named after him. It was the place where a great battle between Muslims and disbelievers of the Quraysh took place. Muslims were blessed with a great and glorious victory, enhancing the prestige of Islam and destroying the dominance of disbelievers. Allah عَزَّوَجَلَّ has named the day of the battle of Badr 'یَوْمَ الْفُرْقَانِ' [Yaum-ul-Furqan].[2] In the Quran, this battle has been repeatedly mentioned. In Surah Al-Anfaal, it has been mentioned in detail and in other Surahs it has been briefly mentioned. The clear victory of Muslims in the battle of Badr was a Divine favour. Allah عَزَّوَجَلَّ has said:

وَ لَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّ اَنْتُمْ اَذِلَّةٌ ۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲۳﴾

And Allah indeed helped you at (the battle of) Badr, when you were completely without resources; so fear Allah, that you may become thankful.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-'Imran, Ayah 123)

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1 Tareekh At-Tabari, Juz: 2, pp. 131; Al-Maktaba-tush-Shamilah

2 Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 255-256

Cause of the battle of Badr

As we have already mentioned, the real cause of the battle of Badr was the killing of 'Amr Bin Al-Hadrami, which made the disbelievers of the Quraysh extremely angry. Every disbeliever was shouting the slogan '*an eye for an eye and a tooth for a tooth*'. In addition, there was also an immediate cause of the battle. The Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم chased a caravan of the Quraysh as far as the place 'Zul-'Ushayrah' but it could not be caught. Suddenly, the news reached Madinah that the same caravan was returning to Makkah from Syria with 30 or 40 men including Abu Sufyan Bin Harb, Makhramah Bin Nawfil, 'Amr Bin Al-'Aas, etc. The caravan was full of the trade goods of the disbelievers of the Quraysh. The Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to his companions, 'The gangs of the disbelievers of the Quraysh continuously wander around Madinah with the intention of plundering and looting. Karz Bin Jabir Fahri even came to the pastures[1] of Madinah and committed robbery. So, what's wrong with attacking this caravan and taking trade goods from them so that they will not be able to continue trade in Syria and be forced to make a peace treaty with us?' Listening to it, the Ansaar and migrating companions got prepared for it.

The gangs of the disbelievers of the Quraysh continuously wander around Madinah with the intention of plundering and looting.

Departure from Madinah

On 12 Ramadan 2 AH, they departed swiftly. Everyone departed in the same condition he was in. During the journey, the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم neither had a large army nor a big quantity of provisions because no one even thought that a big war would take place during the journey.

When the news spread in Makkah that the Muslims armed with weapons had departed from Madinah to plunder the caravan of the Quraysh, it aroused fury [i.e. anger] in Makkah and a huge army of the disbelievers of the Quraysh gathered

[1] The land where animals graze

to attack Muslims. When informed about it, the Revered and Renowned Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم gathered his companions and told them about the situation. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم made it clear 'we may have to face the caravan of the disbelievers of the Quraysh and even fight a battle with the army of the disbelievers of Makkah during this journey'. Listening to it, Sayyiduna Abu Bakr Siddeeq, Sayyiduna 'Umar Farooq and other migrating companions رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم expressed great enthusiasm and determination. But the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم looked towards the Ansaar. Actually, while pledging allegiance [Bay'at] to the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the Ansaar promised that they would draw swords only when disbelievers attacked Madinah, whereas this battle was going to be fought outside Madinah.[1]

Seeing the blessed face of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyiduna Sa'd Bin 'Ubadah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ who was a chief of the Khazraj tribe of the Ansaar said, 'Ya Rasoolallah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Are you giving a hint to us? By Allah عَزَّوَجَلَّ! We are so loyal that we will jump into the ocean if ordered by you.' Similarly, another honourable chief of the Ansaar, Sayyiduna Miqdad Bin Aswad رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ, said enthusiastically, 'Ya Rasoolallah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Unlike the nation of Sayyiduna Musa عَلَيْهِ السَّلَام, we will not say that you and your Almighty should go and fight. Instead, we will fight [against disbelievers] along with you in all directions.' Listening to the speeches of these two chiefs, the blessed face of the Beloved and Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم lit with pleasure.[2]

After the Islamic army travelled a mile from Madinah, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had a look at his troops. Those who were under-age were ordered to return. It is, of course, not wise to take children with you on the occasion of a battle.

Young soldier

Among children was also Sayyiduna 'Umayr Bin Abi Waqas, the younger brother of Sayyiduna Sa'd Bin Abi Waqas رَضِىَ اللّٰهُ تَعَالٰى عَنْهُمَا. When asked to return, he رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ became anxious and burst into tears, not prepared to return at any cost. Seeing that

[1] Madarij-un-Nubuwwah, chap. 2, vol. 2, pp. 81-83; summarised

[2] Sahih Bukhari, Kitab-ul-Maghaazi, chap. 4, vol. 3, pp. 5, Hadees 3952; Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 265-267

he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was very anxious and tearful, the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was impressed with him and allowed him to go with Islamic troops.

Therefore, Sayyiduna Sa'd Bin Abi Waqas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ hung a sword to the neck of this young soldier [with the help of some string, etc.]. At the time of departure from Madinah, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم appointed Sayyiduna Ibn Umm-e-Maktoom رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ to lead Salahs in Masjid-un-Nabawi. However, when he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم reached the place 'Roha', he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم suspected that hypocrites and Jews would cause harm. So he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم appointed Sayyiduna Abu Lubabah Bin 'Abdul Munzir رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ as the caretaker in Madinah and ordered him to go back to Madinah. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم also ordered Sayyiduna 'Aasim Bin 'Adee رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ to keep a watch on the high-lying village of Madinah.

Having made these arrangements, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم departed for Badr, because there was the news that the disbelievers of Makkah were coming from Badr. The total number of the Islamic troops was 313; 60 were migrating companions and the remaining were the Ansaar. Travelling through different places, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم reached the place 'Safra' where he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم sent two men to spy out the caravan so that it could be known where the caravan was and where it had reached.[1]

Cleverness of Abu Sufyan

Spies for the disbelievers of the Quraysh were also very active. When the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم departed from Madinah, Abu Sufyan received this news. He immediately sent Damdam Bin 'Amr Ghifari to Makkah in order to inform the Quraysh about it so that they would make preparations for the protection of their caravan. Away from main routes, Abu Sufyan then started the journey taking different routes along the shore, with the caravan. The messenger of Abu Sufyan, Damdam Bin 'Amr Ghifari, reached Makkah. In those days, there was a tradition that the terrible-news-telling person would stand on the back of a camel with his clothes torn and would tell the news by shouting. Therefore, tearing his shirt and standing on the back of the camel, Damdam Bin 'Amr Ghifari shouted, 'O the people of Makkah! All of your trade goods are in the caravan of Abu Sufyan.

[1] Kitab-ul-Maghaazi lil-Waaqidi, vol. 1, pp. 21; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 326

Muslims have firmly intended to block the way of the caravan and to loot it. Hurry up and go fast with weapons to protect your caravan.'[1]

Fervour of the disbelievers of Quraysh

When this devastating news reached Makkah, all the disbelievers of Makkah became extremely anxious and upset. All the tribes of the Quraysh came out of their homes. Except Abu Lahab who was ill, all tribal chiefs, heavily armed with weapons, also departed. As the incident of Nakhlah in which 'Amr Bin Al-Hadrami was killed and his caravan was looted by Muslims had recently taken place, disbelievers lost temperament and were intent upon taking revenge. There was the army of one thousand troops and each of their soldiers was heavily armed with weapons. There were special arrangements for feeding the troops. The rich among the Quraysh, namely 'Abbas Bin 'Abdul Muttalib, 'Utbah Bin Rabee'ah, Haaris Bin Amir, Nadr Bin Al-Haaris, Abu Jahl, Umayyah, etc. had ten camels slaughtered every day in turn and fed the entire army. 'Utbah Bin Rabee'ah who was the richest person of the Quraysh was the commander of the entire army.

Abu Sufyan managed to escape

Away from main routes and following different routes along the shore with the caravan, Abu Sufyan succeeded in crossing the danger zone. Quite sure about his safety, he sent a letter to the disbelievers of the Quraysh through a fast-travelling messenger, saying, 'You people now return to your homes because we are safe. Muslims will not be able to attack and loot us now. We are soon reaching Makkah with our lives and trade goods secure.'[2]

Difference in disbelievers

This letter of Abu Sufyan reached the disbelievers of Makkah after they had travelled to the place 'Juhfah'. Reading the letter, tribal chiefs of Banu Zuhrah and Banu 'Adee said, 'There is now no need to fight a battle with Muslims. Therefore,

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[1] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 263; Madarij-un-Nubuwwah, chap. 2, vol. 2, pp. 82

[2] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 255

we should return.' Listening to it, Abu Jahl became annoyed and said, 'By God! We will go to Badr in the same glorious way. We will slaughter camels there, eat and feed, drink alcohol, and enjoy dancing and singing so that all the Arab tribes would see us as an extremely great and glorious people and would always fear from us.' The disbelievers of the Quraysh did as was suggested by Abu Jahl but the tribes Banu Zuhrah and Banu 'Adee returned. Except these two, all other tribes of the Quraysh participated in the battle of Badr.[1]



Disbelievers of Quraysh in Badr

As the disbelievers of the Quraysh had reached Badr before Muslims, they occupied appropriate places. When the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came near Badr, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent Sayyiduna 'Ali, Sayyiduna Zubayr and Sayyiduna Sa'd Bin Abi Waqas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم in the evening to bring information about the disbelievers of the Quraysh. These people caught two slaves of disbelievers who had been sent to fill water in pots for the army of disbelievers. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked these two slaves, 'Tell the names of the chiefs of the Quraysh who are present in this army of the Quraysh.' Those two slaves said that 'Utbah Bin Rabee'ah, Shaybah Bin Rabee'ah,

[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 255, 256

Abul Bakhtari, Hakeem Bin Hizaam, Nawfil Bin Khuwaylid, Haaris Bin 'Aamir, Nadr Bin Al-Haaris, Zam'ah Bin Al-Aswad, Abu Jahl Bin Hashshaam, Umayyah Bin Khalaf, Suhayl Bin 'Amr, 'Amr Bin 'Abdood and 'Abbas Bin 'Abdul Muttalib, etc. were all present in the army. Listening to these names, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم turned towards his companions and said, 'O Muslims! Listen! Makkah has sent its beloved and important chiefs to you.'[1]

Blessed Nabi ﷺ in the battlefield of Badr

When he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم reached the battlefield of Badr, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stayed at the place where there was neither any well nor any water spring and the soil was so sandy that the feet of horses were sinking into it. Noticing it, Sayyiduna Habaab Bin Munzir رَضِیَ اللهُ تَعَالٰی عَنْهُ respectfully said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! You have chosen this place for stay. Have you received Divine revelation about it or it is a military tactic?' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'I have not received any revelation about it.' Sayyiduna Habaab Bin Munzir رَضِیَ اللهُ تَعَالٰی عَنْهُ said, 'Then, in terms of military tactics, I think it is better to advance a little and occupy water springs so that the wells which disbelievers have occupied will be of no use to them because water flows from these springs towards those wells.' The Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم liked his suggestion and it was taken up. Glory be to Allah عَزَّوَجَلَّ in the highest! It also rained, causing the sand and dust of the field to stop flying, which made it easy for Muslims to walk. On the other hand, the soil where disbelievers were staying turned into mud, making it difficult for them to walk. Muslims also stored rain water and made ponds so that this water would be used for Ghusl and Wudu. It was a great Divine favour. The Creator of the universe has said:

وَ یُنَزِّلُ عَلَیۡکُمۡ مِّنَ السَّمَآءِ مَآءً لِّیُطَہِّرَکُمۡ بِہٖ

And sent down water from the sky that He may purify you with it.[2]

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-Anfaal, Ayah 11)

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[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 254

[2] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 256; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 271

Holy Nabi ﷺ stayed awake at night

It was Friday night 17 Ramadan, 2 AH. The entire army was sound asleep but the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم continued to pray to the Almighty the whole night with his attention focused on the Divine mercy. When morning dawned [i.e. when the time of Fajr Salah started], he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم woke people up so that they would offer Salah. After the Salah was offered, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم recited the Quranic Ayahs of Jihad to people and delivered so emotional and impassioned speech that it was as if each and every drop of the blood circulating in the veins of Muslim Mujahideen turned into the stormy sea of determination and dedication. In short, people became wholeheartedly prepared to fight the battle.

Knowledge about the place and time of death

He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم along with some of his loyal companions surveyed the battlefield within the night with a stick in his hand. Drawing a line with the same stick on the ground, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'This is the place where disbeliever so-and-so would be killed and the corpse of disbeliever so-and-so would be lying here tomorrow.' Therefore, what he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said turned out to be perfectly true. The corpses of certain disbelievers were found lying at the very same place as was identified by the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Not a single corpse was found lying even an inch away.[1]

The above Hadees also definitively proves that Allah عَزَّوَجَلَّ has bestowed the knowledge of Ghayb upon the Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم about the time and place of the death of a certain person.

The battle going to be prevented, eventually erupted

Although the disbelievers of the Quraysh were intent upon fighting, there were also some soft-hearted and cool-headed people who did not like bloodshed. Among them was Hakeem Bin Hizaam who embraced Islam later on. He was a very serious and good-natured person. He said to 'Utbah Bin Rabee'ah, the commander-in-chief, 'What is the good of shedding blood? Let me give you a very

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[1] Sahih Muslim, pp. 981, Hadees 1778; Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 269

sincere suggestion. The Quraysh want to take revenge for the murder of 'Amr Bin Al-Hadrami who was your ally [i.e. supporter]. You just have to pay blood money for his murder and a fierce battle will be prevented. This will be a historic and memorable day in your life witnessing the prevention of a fierce battle by virtue of your wisdom.' As 'Utbah was a very sensible and soft-hearted person, he gladly accepted this sincere suggestion but it was also necessary to get approval from Abu Jahl in this matter. Therefore, Hakeem Bin Hizaam went to Abu Jahl and gave him the message of 'Utbah Bin Rabee'ah. Drowned in the sea of ignorance, Abu Jahl shouted a taunt that was sufficient to make a person's blood boil. He said, 'I know it very well that 'Utbah has lost courage. His son Huzayfah has accepted Islam and has joined the Islamic army. 'Utbah hesitates to fight the war so that his son may remain safe.' Not content with it, Abu Jahl even called 'Aamir Bin Al-Hadrami who was the brother of the killed 'Amr Bin Al-Hadrami and said to him, 'Look! The commander-in-chief, 'Utbah, is showing cowardice and throwing cold water on the plane to take revenge for the murder of your brother.' Listening to it, 'Aamir Bin Al-Hadrami tore his clothes, threw dust onto his head and shouted, 'Alas! 'Amr! Alas! 'Amr!' as was the custom among the Arabs in those days. This incidence provoked disbelievers into taking revenge. The entire army echoed with the slogan, '*an eye for an eye and a tooth for a tooth*'. Each soldier lost temperament and was intend upon fighting the battle. When 'Utbah heard what Abu Jahl had taunted, he was also filled with anger and said, 'Tell Abu Jahl it will become obvious in the battlefield who is actually coward.' Saying this, he asked for an iron cap but his head was so large that no cap fitted it. Hence he wrapped a piece of cloth around his head and became prepared for war, armed with weapons.[1]

Mujahideen lined up

On Friday 17 Ramadan 2 AH, the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered the Mujahideen of Islam to line up. With a stick in his blessed hand, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم straightened the row so that no one would be out of the row neither from the front nor from the back. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم also ordered that no one should make any type of noise; everyone should make only the Zikr of Allah عَزَّوَجَلَّ. Just before the drum was going

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[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 257

to be beaten [indicating that the war was going to be started], two amazing things occurred:

Kissing the blessed stomach

While straightening the rows with his blessed stick, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم noticed that the stomach of Sayyiduna Sawaad Ansari رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ was slightly sticking out of the row. Slightly hitting his stomach with the stick, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'اِسْتَوِ يَا سَوَادُ' (i.e. O Sawaad! Stand straight.) Sayyiduna Sawaad said, 'Ya Rasoolallah (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! You have hit my stomach with the stick. I want revenge for it.' Listening to it, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم lifted his blessed Kurta and said, 'O Sawaad! Here is my stomach. You may take revenge by hitting it with the stick.' Running forward, Sayyiduna Sawaad رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ kissed the blessed stomach of the Beloved and Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and clung on to him very affectionately and warmly. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, 'O Sawaad! Why did you do it?' He رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ humbly replied, 'Ya Rasoolallah (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم!) I am standing here in a row of the battlefield with my life hanging in the balance. May be the time of my death has arrived. On this occasion, I had a strong wish, i.e. if only my body would touch yours at the time of my death.' Listening to it, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم appreciated him and prayed for him to be blessed. Sayyiduna Sawaad رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ apologized to the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and did not take revenge. All the companions رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم were amazed to see this devotion and affection of Sayyiduna Sawaad رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ.[1]

Fulfilment of promise

By chance, Sayyiduna Huzayfah Bin Al-Yamaan and Sayyiduna Haseel رَضِىَ اللّٰهُ تَعَالٰى عَنْهُمَا were coming back from somewhere. On the way, disbelievers prevented them and said, 'Both of you are going to the battlefield of Badr to help Muhammad (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم).' Both of them denied and promised not to take part in the war. Therefore, disbelievers let them go. When they reached the court of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and told what had happened, so he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered them to

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[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 258, 259

come out of the rows of the battlefield and said, 'We would fulfil promise under any circumstance. What we need is only Divine help.'[1]

Respected readers! Just ponder! It is quite clear how important each and every soldier is, at the time of war, especially when you have to face a huge army. But, even at that time, the Beloved and Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم decided not to include two brave and loyal warriors in his already weak and relatively small army so that no Muslim would go against the promise made even to disbelievers.

اَللّٰهُ اَكْبَر! O the kings of nations! For the sake of the Almighty! Please tell me. Do you have such a shining example in your books of history? O the sun and the moon! Please you tell me for the sake of the Almighty! Have you ever seen anyone fulfil promise in this situation in the world? By Allah عَزَّوَجَلَّ! I am sure that the only reply you can give is 'No'.

Both armies facing each other

Muslims were obviously right and disbelievers were undoubtedly wrong. It was the time when both armies were standing in front of each other in the battlefield of Badr. The Holy Quran has declared:

قَدْ كَانَ لَكُمْ اٰيَةٌ فِیْ فِئَتَیْنِ الْتَقَتَا ؕ فِئَةٌ تُقَاتِلُ فِیْ سَبِیْلِ اللّٰهِ وَ اُخْرٰى كَافِرَةٌ

Indeed there was a sign for you in the two groups that clashed with each other (in the battle of Badr); one army fighting in the path of Allah, and another of disbelievers.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Aal-e-'Imran, Ayah 13)

After the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم made the Muslims line up, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم went to a thatched shelter, as was mutually decided. It was made by the blessed companions رَضِیَ اللّٰهُ تَعَالٰى عَنْهُم for the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to stay in. Now the protection of the thatched shelter was the most important matter because the disbelievers of the Quraysh would certainly target the Beloved and Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. No one had the courage to guard it. Even on this occasion,

[1] Sahih Muslim, pp. 988, Hadees 1787

Sayyiduna Abu Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ, the companion of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in the cave, was predestined to have this privilege. Holding an unsheathed sword in his hand near the thatched shelter, he رَضِیَ اللهُ تَعَالٰی عَنْهُ was ready to avert any danger. Sayyiduna Sa'd Bin Mu'aaz رَضِیَ اللهُ تَعَالٰی عَنْهُ along with some Ansaris also stayed alert near the shelter. *(Zurqaani, vol. 1, pp. 418)*

Prayer of the Holy Nabi ﷺ

At this crucial stage, the Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم prayed to the Almighty with tears falling from his eyes, his hands raised in the Divine court



and his attention focused on the Divine mercy, 'O Almighty! Fulfil the promise today You have made to me.' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was so engrossed[1] and absorbed in the prayer that his blessed shawl would fall from his blessed shoulder but he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would remain unaware of it. Sometimes, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would pray in these words with his blessed head in Sajdah, 'O Almighty! If these few people are killed, then there will be no one on the earth to worship You till the Judgement Day.'[2]

Seeing the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in anxiety, Sayyiduna Abu Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ, who was the companion of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in the cave, also became extremely sad. Then, picking up the shawl, he رَضِیَ اللهُ تَعَالٰی عَنْهُ placed it on the blessed shoulder of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Holding the blessed arm of the Blessed Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he رَضِیَ اللهُ تَعَالٰی عَنْهُ said most respectfully in an emotional tone, 'Your Honour! Please finish your prayer now. The Almighty will certainly fulfil His promise.' Doing what his loyal companion of the cave said, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم finished the prayer and continued to recite the following Ayah:

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[1] Paying all attention

[2] As-Seerat-un-Nabawiyyah, pp. 259; Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 278, 279

سَيُهْزَمُ الْجَمْعُ وَ يُوَلُّوْنَ الدُّبُرَ ﴿۴۵﴾

The group will soon be chased away, and they will turn their backs (to flee).

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Qamar, Ayah 45)

He صَلَّى اللّٰه تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم continued to recite it again and again as it indicated the good news of a clear victory.

How did battle start?

First, 'Aamir Bin Al-Hadrami who was intent upon taking revenge for the murder of his killed brother 'Amr Bin Al-Hadrami came forward. Sayyiduna Mahjah رَضِىَ اللّٰه تَعَالٰى عَنْهُ who was a slave of Sayyiduna 'Umar رَضِىَ اللّٰه تَعَالٰى عَنْهُ came to the battlefield to fight him. He رَضِىَ اللّٰه تَعَالٰى عَنْهُ continued to fight until he رَضِىَ اللّٰه تَعَالٰى عَنْهُ was martyred. Thereafter, suddenly an arrow hit Sayyiduna Haarisah Bin Suraqah Ansari رَضِىَ اللّٰه تَعَالٰى عَنْهُ who was drinking water at a pond, which resulted in his martyrdom.[1]

Enthusiasm of Sayyiduna 'Umayr for martyrdom

While motivating Muslims to take part in Jihad during his sermon, the Greatest and Noblest Nabi صَلَّى اللّٰه تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'O Muslims! Advance towards the Heaven that is as wide as the sky and the earth.' Listening to it, Sayyiduna 'Umayr Bin Al-Humaam Ansari رَضِىَ اللّٰه تَعَالٰى عَنْهُ said, 'Ya Rasoolallah (صَلَّى اللّٰه تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! Is the width of the Heaven equivalent to the sky and the earth?' He صَلَّى اللّٰه تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied in the affirmative. Listening to it, Sayyiduna 'Umayr exclaimed, 'Wonderful!' He صَلَّى اللّٰه تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, 'O 'Umayr! Why did you say, 'Wonderful!'?' He رَضِىَ اللّٰه تَعَالٰى عَنْهُ humbly replied, 'Ya Rasoolallah (صَلَّى اللّٰه تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! I expect to be blessed with entry into Heaven.' He صَلَّى اللّٰه تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'O 'Umayr! You will certainly enter Heaven.' At that time, Sayyiduna 'Umayr رَضِىَ اللّٰه تَعَالٰى عَنْهُ was eating dates. As he رَضِىَ اللّٰه تَعَالٰى عَنْهُ listened to the good news, he رَضِىَ اللّٰه تَعَالٰى عَنْهُ threw the dates away with happiness, stood up and suddenly pounced upon the army of disbelievers with his sword in his hand. While fighting bravely, he رَضِىَ اللّٰه تَعَالٰى عَنْهُ was martyred.[2]

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[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 259

[2] Sahih Muslim, pp. 1053, Hadees 1901

Commander-in-chief of disbelievers met his doom

'Utbah Bin Rabee'ah who was the commander-in-chief of disbelievers came forward from his row with a wing of an ostrich attached to his chest; filled with anger and accompanied by his brother Shaybah Bin Rabee'ah and his son Waleed Bin 'Utbah. He then invited anyone to fight with him. Sayyiduna 'Awf and Sayyiduna Mu'aaz and 'Abdullah Bin Rawahah رَضِیَ اللّٰہُ تَعَالٰی عَنْھُم came forward from the rows of the Islamic army. 'Utbah asked about their names and lineages. When 'Utbah heard that they were Ansaris, he said, 'We have nothing to do with you.' 'Utbah then shouted, 'O Muhammad (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم)! These people are no match for us. Send noble men from among the Quraysh to fight against us in the battlefield.' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ordered Sayyiduna Hamzah, Sayyiduna 'Ali and Sayyiduna 'Ubaydah رَضِیَ اللّٰہُ تَعَالٰی عَنْھُم to go to fight them. Therefore, these three brave men of Islam came to the battlefield to fight. As they were wearing metal-made combat-helmets, their faces were covered and 'Utbah could not recognize them. 'Utbah asked, 'Who are you?' When these three told their names and lineages, so 'Utbah said, 'You are a match for us.'

When the fight started among them, Sayyiduna Hamzah, Sayyiduna 'Ali and Sayyiduna 'Ubaydah رَضِیَ اللّٰہُ تَعَالٰی عَنْھُم demonstrated so outstanding bravery with power of faith that even the ground of Badr trembled. The hearts of the disbelievers were filled with fear. Sayyiduna Hamzah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ fought against 'Utbah. Both of them continued to fight very bravely. At last, Sayyiduna Hamzah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ repeatedly attacked 'Utbah with his sword until he fell on the ground, dead. Waleed fought against Sayyiduna 'Ali رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. Both of them made deadly attacks on each other and continued to fight, but the sword of the lion of Allah عَزَّوَجَلَّ killed Waleed who met his doom in disgrace. However, Sheebah, the brother of 'Utbah, wounded Sayyiduna 'Ubaydah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ so fatally that he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ sat on the ground. Seeing it, Sayyiduna 'Ali رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ ran forward and pounced on Sheebah, killing him. Sayyiduna 'Ali رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ then lifted Sayyiduna 'Ubaydah on his shoulders and brought him to the court of the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. The shin of Sayyiduna 'Ubaydah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ had torn into pieces with its bone marrow oozing [i.e. flowing] out. In this critical condition, he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ humbly said, 'Ya Rasoolallah (صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم)! Have I been deprived of martyrdom?' He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Never! Never! You have got the privilege of martyrdom indeed.' Sayyiduna 'Ubaydah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ

then said: Ya Rasoolallah (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! If the uncle of mine and yours, Abu Taalib, were alive today, he would acknowledge that I have proved my loyalty to you, as is expressed in the couplet:

وَنُسْلِمُهُ حَتّٰى نُصَرَّعَ حَوْلَهٗ وَنَذْهَلُ عَنْ اَبْنَائِنَا وَالْحَلَائِلِ

Meaning: We will hand over Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) to his enemies only after we have laid down our lives fighting against his enemies in all directions. And we will forget even our sons and wives.[1]

Historic lance of Sayyiduna Zubayr

Thereafter, 'Ubaydah who was the son of Sa'eed Bin Al-'Aas came out of the row; fully armoured and armed. Challenging the Islamic army, he said, 'I am Abu Karsh.' Listening to this challenge from arrogant 'Ubaydah, Sayyiduna Zubayr Bin Al-'Awwam رَضِیَ اللهُ تَعَالٰی عَنْهُ who was a son of the paternal aunt of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم came forward with strong determination holding a small lance in his hand to fight against him. Sayyiduna Zubayr رَضِیَ اللهُ تَعَالٰی عَنْهُ noticed that the entire body of 'Ubaydah was covered with armour except for his eyes. Taking aim, Sayyiduna Zubayr رَضِیَ اللهُ تَعَالٰی عَنْهُ threw his small lance at one of his eyes so powerfully that he fell on the ground, dead. The small lance pierced through his eye and got stuck in his skull [i.e. head bone]. Placing his feet on the corpse of 'Ubaydah, Sayyiduna Zubayr رَضِیَ اللهُ تَعَالٰی عَنْهُ pulled on the small lance very hard which came out with great difficulty, curving his head. Chronicled [i.e. recorded] in history, this small lance became a lasting memorial and a holy relic for many years. The Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم took this small lance from Sayyiduna Zubayr رَضِیَ اللهُ تَعَالٰی عَنْهُ and always kept it with him. After the visible demise of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, it passed to the first four rightly-guided caliphs. Then it passed to Sayyiduna 'Abdullah Bin Zubayr رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا who was the son of Sayyiduna Zubayr رَضِیَ اللهُ تَعَالٰی عَنْهُ. In 73 AH, he رَضِیَ اللهُ تَعَالٰی عَنْهُ was martyred by Hajjaj Bin Yusuf Saqafi – the cruel tyrant [i.e. ruler] of the Banu Umayyah. The Banu Umayyah took possession of the small lance which then got lost.[2]

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[1] Al-Mawahib-ul-Ladunniyyah; Sharh-uz-Zurqaani, vol. 2, pp. 273, 276

[2] Sahih Bukhari, Kitab-ul-Maghaazi, chap. 12, vol. 3, pp. 18, Hadees 3998

Abu Jahl was killed in disgrace

Sayyiduna 'Abdur Rahman Bin 'Awf رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ stated: I was standing in a row along with two young boys – one at my right side and the other at my left. One of them asked me quietly, 'O uncle! Can you recognize Abu Jahl?' I said to him, 'Why, O nephew! What do you have to do with him?' He said, 'O uncle! I have promised to Allah عَزَّوَجَلَّ that wherever I see Abu Jahl, I will either kill him or be killed by him, because he is the biggest enemy of the Rasoolullah (صَلَّى اللّٰہُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم).'

Sayyiduna 'Abdur Rahman رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ further narrated: I was watching the face of the young boy in surprise when the other boy also expressed the same feelings to me. Then Abu Jahl came in front of us, waving his sword. Gesturing towards him, I told those boys, 'He is Abu Jahl.' No sooner had I said it than those boys pounced upon Abu Jahl with their swords in their hands as a falcon [i.e. a large bird] swoops over its prey. Attacking Abu Jahl repeatedly with their swords, they killed him. The names of these two boys were Sayyiduna Mu'awwiz and Sayyiduna Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْهُمَا who were the sons of 'Afra'. 'Ikramah, the son of Abu Jahl, attacked Sayyiduna Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ - the killer of his father. 'Ikramah hit the left arm of Sayyiduna Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ with his sword from behind, cutting his arm which was still hanging by the skin. Sayyiduna Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ chased after 'Ikramah but he ran away. Sayyiduna Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ continued to fight even in this condition but the hanging arm was causing obstruction in fighting. Hence he رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ stepped on his cut arm and pulled it hard, separating it from his body. He رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ then started fighting once again with one hand.

Sayyiduna 'Abdullah Bin Mas'ood رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ found Abu Jahl, lying and still barely alive. Trampling over the neck of Abu Jahl, Sayyiduna 'Abdullah Bin Mas'ood رَضِیَ اللّٰہُ تَعَالٰی عَنْهُ said, 'Are you Abu Jahl! Now tell me how you have been disgraced by Allah عَزَّوَجَلَّ today.' Even in this condition, Abu Jahl said arrogantly, 'That is not something you should be proud of. My murder is nothing but the murder of a man killed by his own nation. But I am sad. If only anyone else except farmers had killed me!'

Sayyiduna Mu'awwiz and Sayyiduna Mu'aaz رَضِیَ اللّٰہُ تَعَالٰی عَنْهُمَا were Ansaris and worked in the farm. As people from the tribe of Quraysh would look down upon the farmers very much, Abu Jahl regretted to have been killed by farmers.

After the war ended, the Revered and Renowned Rasool صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, accompanied by Sayyiduna 'Abdullah Bin Mas'ood رَضِیَ اللهُ تَعَالٰى عَنْهُ, passed the corpse of Abu Jahl and said whilst gesturing towards his corpse, 'Abu Jahl is the Pharaoh of this era.' Sayyiduna 'Abdullah Bin Mas'ood رَضِیَ اللهُ تَعَالٰى عَنْهُ then cut the head of Abu Jahl and put it at the blessed feet of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1]

Abul Bakhtari was killed

Even before the war started, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had told Muslims that there were some people in the army of disbelievers who were forced into accompanying the disbelievers of Makkah. And these people should not be killed for this reason. The Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had even told the names of these people. Among such people was Abul Bakhtari who had not come willingly to fight against Muslims. The disbelievers of Makkah forced him into joining them. During the war, Sayyiduna Majzar Bin Ziyad رَضِیَ اللهُ تَعَالٰى عَنْهُ spotted [i.e. saw] that Abul Bakhtari was riding a horse with his close friend, Junadah Bin Maleehah. Sayyiduna Majzar رَضِیَ اللهُ تَعَالٰى عَنْهُ said, 'O Abul Bakhtari! As the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has forbidden us from killing you, I will let you go alive.' Abul Bakhtari asked, 'What do you say about my companion, Junadah?' Sayyiduna Majzar رَضِیَ اللهُ تَعَالٰى عَنْهُ replied in a straightforward way 'we cannot leave him alive.' Listening to it, Abul Bakhtari became angry and said, 'The women of Arabia will taunt me, saying that Abul Bakhtari left his companion alone in order to save his life. I cannot endure this taunt.' Saying this, Abul Bakhtari recited the following couplet:

The women of Arabia will taunt me, saying that Abul Bakhtari left his companion alone in order to save his life…

لَنْ يُّسْلِمَ ابْنُ حُرَّةٍ زَمِيْلَهٗ   حَتّٰى يَمُوْتَ اَوْ يَرٰى سَبِيْلَهٗ

Meaning: A noble man cannot leave his companion alone unless he loses his life or seeks his way.[2]

[1] Sahih Bukhari, Kitab-ul-Maghaazi, chap. 10, vol. 3, pp. 14, Hadees 3988; Kitab Fard-ul-Khumus, vol. 2, pp. 356, Hadees 3141

[2] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 260

Umayyah met his doom

Umayyah Bin Khalaf was one of the biggest enemies of the Holy Nabi. During the war of Badr, while both armies were fighting against each other, Umayyah clung on to Sayyiduna 'Abdur Rahman Bin 'Awf رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ begging for his life. Actually, Umayyah had old relationship with him. Sayyiduna 'Abdur Rahman Bin 'Awf رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ had pity on him and wanted him to run away but Sayyiduna Bilal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ saw Umayyah. When Sayyiduna Bilal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was the slave of Umayyah, Umayyah would torture him very severely. Hence Sayyiduna Bilal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ called out to the Ansaar in retaliation. The Ansaar immediately pounced on Umayyah. Sayyiduna 'Abdur Rahman Bin 'Awf رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ asked Umayyah to lie down on the ground. He lay down, so 'Abdur Rahman Bin 'Awf رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ lay on him, hiding him and trying to save him. But Sayyiduna Bilal and some companions of the Ansaar رَضِیَ اللّٰہُ تَعَالٰی عَنْھُم stabbed Umayyah to death with their swords by attacking him from beneath the feet and armpit of Sayyiduna 'Abdur Rahman Bin 'Awf.[1]

Army of angels

During the battle of Badr, Allah عَزَّوَجَلَّ sent down the army of angels from the sky, helping Muslims. At first, one thousand angels came; then they were three thousand and then five thousand in total.[2] *(Al-Quran, Surah Aal-e-'Imran, Surah Al-Anfaal)*

During the intensity of the battle, angels did not appear to anyone but the effects of their attacks were clearly visible. On the noses and faces of some disbelievers were the bruises left by being hit with whips. At some place, the head of some disbeliever would get cut off and would fall on the ground without being attacked by anyone with a sword. These were the amazing things done by the angels who had come from the sky.

Disbelievers surrendered

After the killing of 'Utbah, Sheebah, Abu Jahl and other chiefs of the Quraysh, the disbelievers of Makkah lost power. Laying down weapons, they ran away and

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[1] Sahih Bukhari, vol. 2, pp. 78, Hadees 2301

[2] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 286

Muslims began to arrest them. During this battle, seventy disbelievers were killed and seventy were arrested. The remaining ran away from the battlefield, leaving their provisions and weapons behind. During this war, the disbelievers of Makkah suffered such a major defeat that they lost their military power. The prominent chiefs of the disbelievers of the Quraysh who were uniquely famous for their bravery and swordsmanship were all put to death one after another. Among these famous swordsmen were 'Utbah, Sheebah, Abu Jahl, Abul Bakhtari, Zam'ah, 'Aas Bin Hishaam, Umayyah Bin Khalaf, Manbah Bin Al-Hajjaj, 'Uqbah Bin Abi Mu'eet, Nadr Bin Al-Haaris, etc. All of these were the key leaders of the Quraysh and were all killed.[1]

Martyrs of Badr

During the war of Badr, 14 Muslims in total were privileged to be martyred. Six of them were migrating companions, while eight were Ansaris. The names of the migrating companions who were martyred are as follows: (1) Sayyiduna 'Ubaydah Bin Al-Haaris (2) Sayyiduna 'Umayr Bin Abi Waqas (3) Sayyiduna Zush-Shumalayn 'Umayr Bin 'Abd 'Amr (4) Sayyiduna 'Aaqil Bin Abi Bakeer (5) Sayyiduna Mahja' (6) Sayyiduna Safwan Bin Bayda.

The names of the Ansaris who were martyred are as under: (7) Sayyiduna Sa'd Bin Khaysamah (8) Sayyiduna Mubashshir Bin 'Abdul Munzir (9) Sayyiduna Haarisah Bin Suraqah (10) Sayyiduna Mu'awwiz Bin 'Afra (11) Sayyiduna 'Umayr Bin Humaam (12) Sayyiduna Raafi' Bin Mu'alla (13) Sayyiduna 'Awf Bin 'Afra (14) Sayyiduna Yazeed Bin Haaris (رَضِیَ اللّٰہُ تَعَالٰی عَنۡھُم اَجۡمَعِیۡن).[2]

Thirteen of these martyrs of Badr were buried in Badr but Sayyiduna 'Ubaydah Bin Haaris رَضِیَ اللّٰہ تَعَالٰی عَنۡہُ passed away at 'Safra' while returning from Badr. Hence his grave is situated at the place called 'Safra'.[3]

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[1] Al-Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 2, pp. 328, summarised; As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 267

[2] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 325, 326, 327

[3] Sharh-uz-Zurqaani 'alal Mawahib, vol. 2, pp. 325

Pit of Badr

It had always been a practice of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to bury any corpse wherever he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم found it. However, the disbelievers killed during the war of Badr were in very large number, and it was a very difficult task to bury all of them in separate graves. Therefore, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered that all the corpses be put into a pit[1] in Badr. The companions رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم dragged all the corpses and put them into the pit. The corpse of Umayyah Bin Khalaf had been bloated [i.e. swollen]. The blessed companions tried to drag him but his body parts came off his body. Hence his corpse was buried at the same place under the soil.[2]

Addressing corpses of disbelievers

After the corpses of disbelievers were put into the pit of Badr, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم called out their names in these words whilst standing at the edge of the pit, 'O 'Utbah Bin Rabee'ah! O Shaybah Bin Rabee'ah! O so-and-so-! O so-and-so-! Have you found the promise of your Lord to be true? We have found the promise of our Lord to be perfectly true.'

Sayyiduna 'Umar Farooq رَضِىَ اللهُ تَعَالٰى عَنْهُ was very surprised to see the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم addressing the corpses of the disbelievers. So he رَضِىَ اللهُ تَعَالٰى عَنْهُ humbly asked, 'Ya Rasoolallah (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! Are you talking to these dead bodies?' Listening to it, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'O 'Umar! I swear to the Almighty under Whose omnipotence [i.e. Power] my life is! You (alive) people cannot hear more than them what I say. The thing is, these dead bodies cannot reply.'[3]

Necessary clarification

The above Hadees mentioned in the book *Bukhari*, etc. proves that even the dead bodies of disbelievers can hear what the living people say. So Muslims, especially Awliya, martyrs and Ambiya عَلَيْهِمُ السَّلَام also certainly hear the Salam, conversation

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[1] A large deep hole in the ground

[2] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 303

[3] Sahih Bukhari, Kitab-ul-Maghaazi, vol. 3, pp. 11, Hadees 3976; Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 305-307

and entreaties [i.e. requests] of the living people. When the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم himself called out to the corpses of the disbelievers, then why wouldn't it be allowed and lawful to call out to the beloved bondmen of Allah عَزَّوَجَلَّ, i.e. Awliya, martyrs and Ambiya after their demise? For the same reason, the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, when present in the graveyard of Madinah, would say with his blessed face towards the graves:

اَلسَّلَامُ عَلَيْكُم يَآ اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ

Translation: O the people of graves! May Salam be upon you! May Allah عَزَّوَجَلَّ forgive us and you! You have come here before us and we will come here after you.[1]

The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has also ordered his Ummah to do the same. He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم advised his companions to recite the following when they go to the graveyard to visit graves:

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ
وَ اِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ نَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ[2]

These Ahadees clearly prove that the dead hear the Salam and conversation made by the living people. Otherwise, it would be useless to say Salam to those who could not hear.

Returning to Madinah

After the victory, the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stayed at Badr for three days. Then he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم departed for Madinah along with all the spoils of war and arrested disbelievers. Having reached the valley of Safra, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم distributed the spoils of war among the Mujahideen.

As Sayyidatuna Ruqayyah رَضِىَ اللهُ تَعَالٰى عَنْهَا who was the blessed daughter of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the blessed wife of Sayyiduna 'Usman-e-Ghani رَضِىَ اللهُ تَعَالٰى عَنْهُ

[1] Mishkat-ul-Masabih, Kitab-ul-Janaaiz, vol. 1, pp. 334, Hadees 1765

[2] Mishkat-ul-Masabih, Kitab-ul-Janaaiz, vol. 1, pp. 333, Hadees 1764

was ill on the occasion of the battle of Badr, the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered Sayyiduna 'Usman-e-Ghani رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ to look after her in Madinah. Therefore, Sayyiduna 'Usman-e-Ghani رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ could not participate in the battle of Badr. However, while distributing the spoils of war, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave a share to Sayyiduna 'Usman-e-Ghani رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ equivalent to the share of one Mujahid of Badr besides giving him the good news of the reward equivalent to the reward of one Mujahid. Hence Sayyiduna 'Usman-e-Ghani رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ is also considered to be among the companions who participated in the battle of Badr.[1]

Congratulations to Mujahideen of Badr

After the war, the Beloved and Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent Sayyiduna Zayd Bin Haarisah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ to Madinah to announce the good news of the comprehensive victory. When Sayyiduna Zayd Bin Haarisah رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ brought this good news to Madinah, all the people of Madinah became overjoyed and were eager to receive the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and began to wait anxiously. When they heard the news of the arrival of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, they reached the place called 'Roha' and welcomed him very warmly.[2]



How were the prisoners of war treated?

When the disbelievers of Makkah were brought to Madinah as captives [i.e. prisoners of war], a huge crowd gathered to see them. People were passing some sort of comment when seeing them. Sayyidatuna Sawdah رَضِىَ اللّٰهُ تَعَالٰى عَنْهَا, a blessed wife of the Blessed Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم also, came to see these prisoners of war. She saw that one of her close relatives, Suhayl, was also among the prisoners of war. Seeing him, she commented involuntarily, 'O Suhayl! You have also worn fetters like women. You were not courageous enough to continue to fight and to lose your life like brave men.'[3]

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[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 282

[2] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 265, 266

[3] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 267

The Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم handed over these prisoners of war to his companions and ordered that they be treated well. Therefore, these captives started living in the homes of the blessed companions in pairs or in groups of four. Blessed companions treated them kindly. They would feed meat and bread, etc. to these captives as much as they could afford and would eat dates themselves.[1]

Among the prisoners of war was also 'Abbas who was one of the uncles of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. 'Abbas did not have any Kurta [i.e. a type of long loose full-sleeved shirt] to wear. He was so tall that no one's Kurta was in his size. 'Abdullah Bin Ubayy (the chief of hypocrites) was the same height as 'Abbas, so he gave his Kurta to him. It is narrated in *Bukhari* that the Holy Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave a piece of his clothing so that it would be used for the shroud of 'Abdullah Bin Ubayy in return for the same favour.[2]

Fate of the prisoners of war

The Greatest and Noblest Nabi صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had a meeting with his companions رَضِیَ اللّٰهُ تَعَالٰی عَنْهُم about the prisoners of war in order to decide what to do with them. Sayyiduna 'Umar رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ suggested, 'All of these enemies of Islam be killed and each of us should kill our closest relative with our own sword.' But Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ said, 'After all, all of these are our relatives and should not be killed. They should be released in exchange for compensation. At the present time, Muslims are financially very unstable. The compensation amount will prove to be a financial help to Muslims and Allah عَزَّوَجَلَّ will perhaps grant these disbelievers the privilege of accepting Islam in future.' The Revered and Renowned Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم accepted the reasonable suggestion of Sayyiduna Abu Bakr Siddeeq رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ and released these prisoners of war in exchange for four thousand dirhams in compensation. Those unable to pay the amount due to poverty were released without paying any compensation. Those prisoners of war who knew how to write and read were required to teach writing to ten Ansari boys, and this was their compensation.[3]

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[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 267; summarised

[2] Sahih Bukhari, vol. 2, pp. 313, Hadees 3008

[3] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 320, 322

Compensation of ʻAbbas

The Ansaar requested the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, ʻYa Rasoolallah (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! ʻAbbas is our maternal nephew, so we forgive his compensation. But the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not accept this request. ʻAbbas was one of the ten rich men of the Quraysh who had taken on the responsibility of feeding the army of disbelievers and he had taken with him 20 ounces of gold for the same purpose. As he had not fed the army, he still had the gold with him. The Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم included this gold in the spoils of war and asked ʻAbbas to pay compensation of four people, i.e. the compensation of his own, that of his two nephews Aqeel Bin Abi Taalib and Nawfil Bin Haaris and of his supporter ʻUtbah Bin ʻAmr Bin Jahdam. ʻAbbas responded that he had no money to pay compensation. Listening to it, the Ghayb-knowing Rasool, the embodiment of Noor صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked: O uncle! Where is the wealth of yours that you had given to your wife, Umm-ul-Fadl, at the time of departing for Badr, saying, ʻIf I lose my life during the war, so distribute the shares of this wealth among my sons'. Listening to it, ʻAbbas said, ʻI swear to the Almighty Who has sent you with the truth. Certainly, you are the Rasool of Allah عَزَّوَجَلَّ. Nobody except me and my wife, Umm-ul-Fadl, had any knowledge of the wealth.' He then paid the compensation of his own and that of his both nephews as well as of his supporter and was released. Thereafter, Sayyiduna ʻAbbas, Sayyiduna ʻAqeel and Sayyiduna Nawfil رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم were privileged to accept Islam.[1]

If I lose my life during the war, so distribute the shares of this wealth among my sons.

Necklace of Sayyidatuna Zaynab

Among the prisoners of the war of Badr was also Abul ʻAas Bin Ar-Rabi' who was a son-in-law of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and was a son of Haalah Bint Khuwaylid who was a real sister of Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا. Taking advice from the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyidatuna Khadijah رَضِیَ اللهُ تَعَالٰی عَنْهَا married her

[1] Madarij-un-Nubuwwah, chap. 4, vol. 2, pp. 97; Sharh-uz-Zurqaani ʻalal Mawahib, vol. 2, pp. 320, 323

daughter, Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, to Abul 'Aas Bin Ar-Rabi'. When the Beloved and Blessed Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم made the proclamation of his Nubuwwah, his daughter Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا accepted Islam but Abul 'Aas Bin Ar-Rabi' neither became Muslim nor divorced Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا. Abul 'Aas Bin Ar-Rabi' sent a messenger to Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا asking her to send the amount of compensation. Sayyidatuna Khadijah رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا who was the mother of Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا had given a precious necklace to her along with dowry. Removing the necklace from her neck, Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا sent it to Madinah along with the amount of compensation. When the eye of the Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم fell on the necklace, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم felt so deep effect on his heart in memory of and affection for Sayyidatuna Khadijah that he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم wept. He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم then said to his companions, 'If you people agree, then return the memorial of the mother to her daughter.' Listening to it, all the companions agreed respectfully and the necklace was sent back to Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا to Makkah.[1]

Having been released, Abul 'Aas came from Madinah to Makkah and sent Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا to Madinah. Abul 'Aas was a wealthy trader. He once went to Syria with his trade goods where he earned huge profit. While returning, his caravan was attacked and all of his trade goods were taken by the Muslim Mujahideen. These spoils of war were distributed among all soldiers. Abul 'Aas secretly came to Madinah where Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا gave him refuge in her home. The Holy Nabi صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said to his companions, 'If you people are happily agreed, then return the trade goods of Abul 'Aas.' Listening to it, all the Mujahideen put all the wealth and trade goods in front of Abul 'Aas who then came to Makkah with his wealth and trade goods. Accounting for each and every penny to all of his business partners and handing over their shares to them, Abul 'Aas declared that he had become Muslim. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ then said to the people of Makkah, 'I am now going to Madinah. I have settled all the financial and business matters with everyone; now, after I have become Muslim, nobody can blame me of defrauding him and of fleeing to Madinah for fear of being asked for

[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 270

anything.' After that, Sayyiduna Abul 'Aas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ came to Madinah and started living with Sayyidatuna Zaynab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا.[1]

Wailing for those killed in Badr

When the news of the complete defeat of the disbelievers of the Quraysh during the battle of Badr reached Makkah, it shocked everyone and filled each and every home with lamentation and frustration [i.e. sadness and grief]. However, considering that Muslims would laugh at them, Abu Sufyan had the announcement made throughout the city, 'Beware! No one will weep.' During this battle, 'Aqeel and Zam'ah who were two sons of Aswad Bin Al-Muttalib and Haaris Bin Zam'ah who was the grandson of Aswad were killed. Extremely shocked, Aswad wanted to shed tears over the killing of his sons and grandson so that he would feel some relief but he could not do so because of being chained by the feeling of national pride. However, deep down, he would weep with an aching heart. He even became blind because of shedding tears. One day, he heard some woman cry in the city, so he sent his slave to enquire if it had been allowed to cry over the death of those killed in Badr because his heart was burning in the fire of grief and was anxious to cry. His slave informed him that the camel of a woman had got lost and she was crying over it. Listening to it, Aswad who was a poet involuntarily recited these couplets full of sorrow and it was as if blood was dripping from them:

اَتَبْكِیْ اَنْ یَّضِلَّ لَهَا بَعِیْرٌ　　وَ یَمْنَعُهَا مِنَ النَّوْمِ السُّهُوْدُ

Meaning: Is that woman crying over her missing camel and is sleepless?

فَلَاَ تَبْكِیْ عَلٰى بَكْرٍ وَّلٰكِنْ　　عَلٰى بَدْرٍ تَقَاصَرَتِ الْجُدُوْدُ

Meaning: So she should not cry over a camel but rather she should cry over 'Badr' where we had bad luck.

[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 272

وَبَكِّیْ اِنْ بَکَیْتِ عَلٰی عَقِیْلٍ   وَبَكِّیْ حَارِثًا اَسَدَ الْاُسُوْدِ

Meaning: If you want to cry, so cry for 'Aqeel and Haaris who was the lion of lions.

وَبَكِّیْهِمْ وَلَاتَسَمِیْ جَمِیْعًا   وَمَا لِاَبِیْ حَکِیْمَةَ مِنْ نَدِیْد

Meaning: And cry for all of them without mentioning their names. And there is no match for Abu Hakeemah and Zam'ah.

Big conspiracy

One day, while sitting in the Hateem of the Ka'bah, 'Umayr and Safwan were crying for those killed in Badr. Suddenly, Safwan said, 'O 'Umayr! My heart is breaking into pieces and is aching for my father and other chiefs of the Quraysh killed in Badr. There is no joy in my life now.' 'Umayr responded, 'O Safwan! You have spoken the truth. My heart is also burning in the fire of retaliation. My relatives were also brutally killed in Badr and my son has been arrested by Muslims. By God! If I were not in debt and were not worried about my family, I would go to Madinah right now, riding a fast-running horse, kill Muhammad (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) deceivingly in an instant and run away.' Listening to it, Safwan said, 'O 'Umayr! Don't worry about the debt you owe and about your family at all. I make promise in the house of God that I will pay all of your debt and I am also responsible for bringing up your children.'

After the promise was made, 'Umayr came straight home, got on his horse with a poisoned-tipped sword and rode towards Madinah. When he came near Masjid-un-Nabawi in Madinah, Sayyiduna 'Umar رَضِیَ اللهُ تَعَالٰی عَنْهُ caught him and brought him to the court of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, grabbing his neck. The Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, 'O 'Umayr! What is your intention in coming here?' He replied, 'To get my son released.' He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Haven't you conspired with Safwan to kill me while sitting in the Hateem of the Ka'bah?' Surprized to have heard about this secret, 'Umayr said, 'I testify that you are indeed the Rasool of Allah عَزَّوَجَلَّ. By Almighty! Nobody knew about this secret except me and Safwan.' On the other hand, Safwan who was in Makkah was very anxious to hear the news of the murder of the Holy Nabi صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and was waiting for 'Umayr very

impatiently. When he heard that 'Umayr had become Muslim, it took the wind out of his sails, making him upset.

Having become a Muslim, Sayyiduna 'Umayr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ came to Makkah. He was previously thirsty for the blood of Muslims, but now he was the deadly enemy of disbelievers. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ started preaching Islam in Makkah quite fearlessly and bravely. By means of his Islamic preaching, the dark hearts of even staunch disbelievers were brightened with the light of Iman. He now began to be called Sayyiduna 'Umayr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ – a companion of the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1]

Greatness of the Mujahideen of Badr

The blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم who participated in the battle of Badr have a special status and are prominent among all the companions. Describing the greatness of these fortunate individuals, the Holy Nabi صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: Allah عَزَّوَجَلَّ certainly knows the people of Badr and He عَزَّوَجَلَّ has said, 'You do whatever you like, Paradise has been Wajib for you indeed; or (He عَزَّوَجَلَّ said), I have forgiven you'.[2]

Horrible death of Abu Lahab

Abu Lahab could not participate in the battle of Badr. When the disbelievers of the Quraysh returned to Makkah after suffering defeat and told Abu Lahab about the battle of Badr, he was extremely grief-stricken. Thereafter, he suffered a fatal attack of smallpox, causing his entire body to rot. On the eighth day, he died of this disease. The Arabs would feel extremely scared of smallpox and would consider anyone dying of this disease to be a very cursed person. Therefore, even his own sons did not touch his corpse for three days. However, fearing being taunted by people, they dug a pit and brought his corpse close to it with the help of sticks. Then, throwing his dead body into the pit, they put soil over it. Some historians narrated: People threw so many stones into the pit from a distance that his corpse was covered in them.[3]

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[1] As-Seerat-un-Nabawiyyah li Ibn Hishaam, pp. 274, 275

[2] Sahih Bukhari, Kitab-ul-Maghaazi, vol. 3, pp. 12, Hadees 3983

[3] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 340, 341

Ghazwah of Bani Qaynuqa'

After the battle of Badr, the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم returned to Madinah in 2 AH in the month of Ramadan. Soon after it, on 15 Shawwal in 2 AH, the Ghazwah of Bani Qaynuqa' [قینقاع] took place. As already mentioned, three major Jewish tribes – Banu Qaynuqa', Banu Nadeer and Banu Qurayzah – were living around Madinah. Muslims had made a treaty with all of these three tribes but Banu Qaynuqa', the richest and the bravest among them, was the first tribe to violate the treaty.

Narrated here is the incident that caused the fight. A Burqa'-wearing Arab woman came to the market of Jews. Doing mischief, shopkeepers undressed her and began to laugh at her. The woman screamed, so an Arab man came and killed the shopkeeper, which resulted in a war between Jews and Arabs. When informed about it, the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم came and condemned Jews for this act of indecency. The ill-natured Jews of Banu Qaynuqa' turned violent and threatened, saying, 'Do not be proud of the victory you have achieved during the battle of Badr. The people of Makkah were not expert at fighting wars, so you defeated them. If you fight against us, then you will understand what a war is and you will see how we fight.' After Jews broke the treaty, the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم attacked them on Saturday in mid-Shawwal in 2 AH. Unable to continue to fight the war, Jews hid themselves in the fort and shut its gate. The fort was besieged. After fifteen days, Jews were dominated and were forced into surrendering. At the suggestion of his companions, the Holy Nabi صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم exiled these Jews. Then, these inferior-caste Jews who had broken the promise settled in Syria at a place called 'Azra'aat'.[1]

[1] Al-Mawahib-ul-Ladunniyyah; Az-Zurqaani, vol. 2, pp. 348-352

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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